THE

# CHRISTIAN OBSERVER.

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## RELIGIOUS COMMUNICATIONS.

### THE FIRST EPISTLE OF IGNATIUS.

IGNATIUS, who is also called Theophorus, to the Church which is at Ephesus in Asia deservedly blessed, health in Jesus Christ and in his immaculate grace.

I have learned your character in the Church, that according to the faith and love which is in Christ, ye are followers of God, and stir yourselves up to good works by the efficacy of his blood: and that more especially since ye heard that I had been sent in bonds out of Syria for our common name and hope, expecting to combat with wild beasts at Rome, in order that by martyrdom I may attain to be his disciple, who offered himself a sacrifice for us.

I have learned also how numerous a people ye are, from Onesimus your bishop, whom I entreat you that *after* Christ ye love, and endeavour to conform yourselves to his example. Blessed be he who hath made you worthy of such a pastor! With respect to Burrhus, your deacon, it is my wish that he may continue,* for your honour and that of your bishop. Crocus also, who is a pattern of charity, relieved me in all my wants, and may the father of Jesus Christ relieve him, together with Onesimus, Burrhus, Euplus, and Fronto, through whose services I have been made partaker of the bounty of you all! If I am worthy, may I also be made partaker of your company to eternity!

But it behoves you, brethren, to glorify Christ, who hath glorified you, that in obedience ye be perfect, of the same mind, and speaking the same things, that being subject to the bishop and presbytery, ye many be sanctified in all things. Yet I do not prescribe to you as though I myself were any thing; but since charity suffereth me not to hold my peace, I have taken this occasion of warning you to be subject to the will of God; for even Christ, the *inseparable* life of believers, is the will of God, and in like manner the bishops of his Church, within their several limits, are of the will of Christ.

It is your duty, therefore, to yield obedience to your bishop, which indeed ye do; for if in so short an intercourse I contracted with him an intimate and spiritual friendship, how much happier is your lot, united to him as the Church to Christ, and as Christ to the Father. Let no one deceive himself: if any one be estranged from the altar he is bereft of the bread of life. For if the prayer of one or two be of so much efficacy, how much more that of the Bishop and Church united? He, therefore, who separates himself from the public assemblies, is puffed up with pride, and hath condemned himself.

And the more modest you perceive him to be, the more is he entitled to reverence. For whom the father of the family hath sent to govern his household, him ye are bound to receive as the master who sent him. And, indeed, Onesimus himself commends your decency and good order, declaring that ye all walk according to the truth, and that heresy hath no place among you.

But there are some of other Churches, who use the name of Christ deceitfully, whom ye ought to avoid as wild beasts that bite in secret. The cure of such wounds is not easy: but

* There is at present some ambiguity in the word παραμεινας, from our ignorance of the particular circumstances of the case. It may, and most probably does, mean, "continue in his office."

there is one physician: God existing in the nature of man, the true life in death, of Mary and of God,* first passible and then impassible, the Lord Jesus Christ.

Let no one, therefore, seduce you: for I know that there are persons who have come to you teaching perverse things. Against these ye have hitherto shut your ears, neither have ye permitted them to sow their tares among you: for ye are adorned in all things with the precepts of Christ, wherefore I rejoice that I am accounted worthy to confer with you by letter, and to be partaker of your joy, since your chief regards are fixed upon the life to come, and the object of your love is God. Yet ye are touched by a feeling of charity towards men, for whom ye pray without ceasing, since there is hope that they may come to repentance. Permit them also to be taught by your example. Oppose their wrath by mildness, their lofty speeches by humility, their curses by prayer, their errors by firmness in the faith. Let us shew ourselves to be their brethren by acts of kindness, approving ourselves herein the followers of God. Let every one learn to endure injuries, to be defrauded, to be contemned. These are the last times: let us dread the long suffering of God, lest it turn to our condemnation: and while we fear the wrath to come let us rejoice in present grace, that we may be found in Christ, and live according to the pattern which he hath set us.

Let us esteem nothing becoming, nothing beautiful, without him, whose bonds I bear, and bind them upon me as spiritual bracelets, that I may be found in the place of the Ephesian Church, who have ever been united to the Apostles through the power of Christ.

I know who I am, and to whom I write: I am condemned; ye have obtained mercy: I am exposed to danger; ye are confirmed in security. Ye are the supporters of those who are slain in the cause of God, the fellow servants of Paul (in whose footsteps may I be found!) who having remembered you in an entire Epistle, attained to martyrdom.

Endeavour, therefore, to assemble more frequently together, in order to praise and give thanks to God; for when ye meet often in one place, the power of Satan is weakened by your concord, since nothing is more excellent than spiritual harmony, by which all discord in heaven and on earth is extinguished.

Ye, indeed, are ignorant of none of these things, if ye have perfect faith in Christ and love towards each other, for faith and love are the beginning and end of the spiritual life. Faith is the principle, and charity the consummation.

It is better to be silent and to be something, than to profess much and to be nothing. Yet it is good to teach, if the teacher be duely influenced by his own instructions. He that hath the Word of Jesus can hear him when silent no less than when he speaketh, for it was the same teacher who spake and it was done, and who worketh in silence what is equally worthy of God. Nothing is hidden from him: the secrets of our hearts are naked and exposed before him. Let us, therefore, seek to do every thing upon this principle, that he dwelleth in us, that we may be his temples, and that he may truly be the inmate of our hearts. Be not deceived, my beloved brethren, seducers† shall not inherit the kingdom of God: and if they who know not God and practise these things are punished with death, how much more those who corrupt and defile believers, for whom Christ died. Such assuredly shall go into everlasting fire, as well as those who hearken to them.

My cleansing is the spirit of the cross: a stumbling block to unbelievers, but unto us life and health. "Where is the wise, where is the scribe?" For our God, Jesus Christ,‡ was conceived in the womb of Mary, according to the dispensation of the

* Και εκ Μαριας και εκ Θεου. I have thought it more prudent to render these words literally, than to venture upon a paraphrastic translation.

† I have thought proper to render αποφθορεις by this general term; but the crime specifically intended was punished, even by the laws of pagan Rome, with death; which explains the following words.

‡ Ο Θεος ημων Ιησους ο Χριστος.

Father by the power of the Holy Ghost. He was also born and baptized, that by his baptism he might cleanse the water of purification for us.

If it be the will of God, and I am accounted worthy through your prayers, that I should write to you again, I will declare to you more fully the dispensation of God in the new man Christ Jesus, his sufferings and resurrection, together with the nature of faith and love. For ye all with one accord, by grace, meet together through one faith in one Jesus Christ, who was born of the seed of David, at once the Son of God and man, that ye may obey your bishop and presbytery with undivided hearts, breaking together one bread, which is the medicine of immortality and the antidote of death.

Brethren, I put myself in the place of your souls, and of those whom for the honour of God ye sent to Smyrna, and I love Polycarp as affectionately as you do. Remember me as Christ remembereth you. Pray for the Church which is in Syria, whence I am carried in bonds to Rome, the least of believers there, yet accounted worthy to glorify God. Farewell in God the Father and Jesus Christ our common hope.

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To the Editor of the Christian Observer.

AMONGST the "daily rules" prescribed by Lavater for his own observance, I found the following:

"I will read every day a chapter in the Bible, and particularly in the Gospel, and select some sentiment or other from the chapters I read, and revolve it frequently in my mind."

In imitation of the example of Lavater, which, if generally followed, would lead to much spiritual improvement, having read the 13th chapter of the Apocalypse, I selected for the subject of my meditation the words, "The Lamb of God slain from the foundations of the world," and send for insertion, in your excellent publication, the reflections which occurred to me on that awful passage.

I am Sir,'

Your constant reader and admirer,

OMICRON.

REV. xiii. 8.

*The Lamb of God slain from the foundation of the World.*

Whoever peruses the Holy Scriptures with that temper and attention, with which they ought always to be read, will remark innumerable expressions calculated to alarm his fears, excite his hopes, and kindle in his breast a fervid spirit of piety and devotion.

Of this description is the awful and sublime passage in the Revelations, which I have selected for the subject of my meditations. It transports us to the beginning of time, and discloses the eternal counsels of divine wisdom, and the provisions of infinite benevolence, for restoring fallen helpless man to the image of his maker, and to the favor of an offended God. It disperses the dark cloud, which sin had spread over the newly created world. It announces the opening of the gates of immortality, which had been closed against man in consequence of his disobedience and demerit. And it reveals to us the fountain in which alone the defilement of sin can be cleansed, that of the blood of "the Lamb slain from the foundation of the world."

To this object let us direct our devout contemplations; it is the rock of our faith, the source from which piety derives all its hope and confidence, a sure refuge against the calamities of this life, the promise of an eternity of bliss. "The Lamb of God slain from the foundation of the world," is no unmeaning metaphor; it is Jesus, "the Lamb of God which taketh away the sin of the world." This is the mystery which angels desired to look into, and which, in fulness of time, was revealed for the consolation of a guilty, desponding, and perishing world.

This is he, who was obscurely announced to our first parents, as the redeemer of their fallen race. It is to him, that the promise of the Almighty to Abraham refers, "In thy seed shall all the families of the earth be blessed." The circumstances of the sacrifice of Isaac afford a typical rep-

resentation of the solemn and important sacrifice of the Son of God. The various expiations for sin, prescribed by the ceremonial law of the Jews, prefigure the oblation and atonement on the cross. This was the star that was to come out of Israel; and the sceptre, seen in prophetic vision by Balaam, which should rise out of Jacob. This is Jesus, whose coming and sufferings are so minutely foretold and pathetically described by Isaiah. This is the son of the virgin, predicted by the same prophet; and his triumphant exclamation—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," is verified and fulfilled in the person of Jesus, "the Lamb of God slain from the foundation of the world."

"What is man that thou art mindful of him, and the son of man that thou visitest him?" was the pious effusion of the royal psalmist on contemplating the wonders of the visible creation. How would his astonishment, his rapture, his devotion have been excited, if he had seen the incarnation and sufferings of the Son of God, for the redemption of mankind. The magnificence of the orb of day attracts the admiration of the world, and his effulgence dazzles the eyes of all beholders: brilliant as he is, he is but the creature of the Almighty, appointed by him to measure time, to diffuse warmth and light, to give vigour to life, and life to vegetation. But Jesus, the sun of righteousness, the true object of spiritual contemplation, was begotten of his Father, before all worlds, dwelling in his glory from all eternity. His beams are the rays of divine mercy and benevolence, dissipating the gloom of sin, cheering the sinner's heart, kindling the flames of devotion in the pious breast, and by their animating powers recalling the dead to life, and reproducing the divine image, obscured and defaced by the pollution of sin.

Is this the language of truth or of mystery? it is both: but God has spoken, and it is our duty to believe, to be grateful, and to adore. The world by wisdom knows not God, and we know no more of him, than what he hath thought proper to reveal of *himself*. All creation is a mystery; our birth, our life, our death, and the ways of providence, are not less mysterious to our finite understandings than our resurrection from the dead, and the redemption of mankind through the atoning blood of a crucified Saviour.

Behold here the malignity of sin, which could require so great a sacrifice! Behold, the merciful love of God which could provide it! Whilst our souls dwell in the flesh, the foul nature of sin, in its full enormity, may not be conceivable by us. We feel ourselves affected and disordered by it; and the soul, gloomy and restless under its dominion, is incapable of perceiving the mercy and benevolence of its Creator, and of that return of gratitude and affection, which his mercy and goodness every moment claim.

The diabolical explosions of malice, hatred, revenge, lust, and jealousy, which so frequently excite our detestation and abhorrence, are visible; but the malignant quality, which engenders and nourishes them, is no sensible object; nor can our observation reach all the consequences of sin. The effects of a single act of iniquity, though we cannot trace them, may extend to generations unborn; and as earthquakes and tempests disfigure and disturb the earth and its atmosphere, so sin disorders and agitates the moral world. But the moral government of the Almighty, like all his perfections, is infinite: it is not circumscribed by the sphere which we inhabit; and the contagion of human iniquity, (I mention the supposition with diffidence), may have an influence beyond the limits of our earth, like the principle of attraction which, to us invisible, operates between the sun and the revolving planets. Sin is rebellion against the sovereign ruler of the universe, it is enmity to him, and the grossest offence against his purity and

holiness. Light and darkness—the concentrated splendour of a thousand suns opposed to the deepest gloom, affords a faint elucidation of the infinite opposition between the impurity of sin and the purity of our Creator. All elucidations derived from human ideas, or sensible analogies, must be infinitely inadequate to describe it; but the atonement made to divine justice for the expiation of sin, which naturally rouses all the efforts of the imagination to conceive the malignity of it, is alone a stupendous and all-sufficient demonstration of its character.

He by whom the Father made all worlds, the brightness of the Father's glory, and the express image of his person, who upholdeth all things by the word of his power, to whom the Father saith, "Thy throne, O God! is for ever and ever;" this divine person laid aside his glory, became man, and suffered his blood to be shed, as an atonement for the sins of the world.

The punishment of sin in the world to come is described, in the New Testament, in terms of terrific import, in language suitable to the magnitude of the atonement required for it. The Son of God is the expiatory sacrifice: the worm that never dies, the fire that is never quenched, mark the dreadful nature of the punishment which inevitably awaits impenitent sinners. If the death of the Son of God were necessary to redeem his people from their sins, what conclusion can the consideration suggest, as to the nature of that punishment, but that indeed it must be most terrible.

Enough has now been said on the character of sin, to impress our minds with the deepest humiliation, (which, but for the light of revelation, would sink into despair), when we reflect upon ourselves as the polluted offspring of a corrupt stock. On this point, the word of God is positive and explicit. Behold I was shapen in iniquity, says David, and in sin did my mother conceive me. How can he be clean that is born of a woman? says Job; yea, the stars are not pure in the sight of God, how much less man, that is a worm. There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God: all have sinned, and come short of the glory of God, says St. Paul.

If God be of purer eyes than to behold iniquity, as the prophet Habakkuk teaches, well may we ask, in the words of Job, How can man be justified with God? Let us then, as becometh creatures formed out of the dust of the earth, as sinners and suppliants, prostrating ourselves before the throne of divine grace, ask of him who can alone resolve the question. His answer is ready, Through the blood of the Lamb slain from the foundation of the world! for the blood of Jesus cleanseth from all sin.

If such then be the character of sin, what shall we say to those who make a mock of it, who consider the grossest violations of the laws of God as venial trespasses, and indulge their sensual appetites without fear or restraint? Poor, deluded, infatuated mortals, whom the majesty of omnipotence awes not, who deride the terrors of his vengeance, who reject the gracious offers of his pardon and mercy, and, in the language of the New Testament, crucify Christ again. Yet think, ere the grave closes upon you, ere eternity opens to receive you, that hope will then be no more. You will then call upon the mountains and rocks—"Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb." May the voice of one crying in the wilderness, ere yet it be too late, awaken your fears, and rouse you to repentance; and may the Holy Spirit imprint this awful truth upon your souls, and enable you, through faith in Christ, to live up to the sense of it: "Without holiness no man shall see the Lord."

If such, again, be the character of sin, and such the state of human nature under the dominion of it, what shall we say to others, who professing themselves believers in Christ, consider the scriptural expressions of the washing of regeneration, and the renewing of the Holy Ghost as terms of

no signification, or application, to Christians of these days. Are the words of our Saviour to Nicodemus of no meaning, "Except a man be born again, he cannot see the kingdom of God;" and, "that which is born of the flesh is flesh, and that which is born of the spirit is spirit?" Heaven is the residence of the spirits of the just made perfect, carnal ideas have no admittance there, and the atonement on the cross will not avail without that spiritual renewal, that purification of the heart and affections, which the Gospel throughout inculcates as indispensably necessary to salvation, and ascribes to the operation of divine agency on the heart of man. To them, I also say, poor, deluded, infatuated mortals, may you, through the grace of God, be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God; and that being created anew in Christ Jesus unto good works, you may not be estranged from God.

Blessed, thrice blessed are those, whom the Holy Spirit enables to see in Jesus, as it were personified, the love of God reconciling man to himself: who rejoice in their salvation through Christ, like a bird escaped from the snares of the fowler, like a child finding refuge in its parents' arms from impending destruction, or like a banished criminal restored to his country, and the society of his friends. Such is the joy of a true believer in Jesus, when he compares the period of his estrangement from God, with the consolations of his regenerate state. With passions subdued, and affections spiritualized, inflamed with love for God and Christ, and filled with charity to man, he finds all joy and peace in believing: he feels himself liberated from the chains of sin and death, and sees the portals of heaven unbarred for his admission, by the power of him, who first rose from the dead, and brought life and immortality into the world. He rejoices in hope, but with humility, trusting solely in Christ, who, he knows, will not suffer one of those to be lost, whom God hath given to him. In this confidence, with all patience and gratitude, he prepares to attend the bridal feast of the Lamb slain from the foundation of the world, and assumes his wedding garment "washed white" with his blood. Believing yet humble, animated but not presumptuous, hoping yet fearing, he lifts up his eyes and his hand to God and his Saviour, and joining the chorus of the angelic host, exclaims with pious rapture, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.—Amen.

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To the Editor of the Christian Observer.

THE following thought, which struck me the other day, as it relates to a very important passage (6th verse of the 9th of Isaiah), I have taken the liberty to send you, leaving you to make what use of it you think proper. If the words אבי-עד were rendered according to the Arabic idiom, they would signify "eminently endowed with eternity," which would be equivalent to "The Eternal." For this signification, vide Richardson's G. page 36, his Lexicon, as also Castel's and Schindler's in root אבה.

This interpretation has the advantages of being easy and natural, and also of being guarded against the gloss of those who deny the eternal sonship of Christ.

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To the Editor of the Christian Observer.

HAVING been much interested and pleased, by an anecdote to which you have given a place in a late number, (Vol. I. p. 651) respecting the received translation of the Bible; I beg leave to express my earnest hopes, that it, and your publication in general, will be attended with a good effect. At the same time I feel a wish, with your leave, to resume the subject; and to impress it more strongly, not only upon those, who at once display a little learning and a good deal of vanity, by frequent and needless censures of the English version; but more especially by way of caution to your pious but unlearned readers, against the insidious attempts of Socinians, to shake, by these means, the foundation of their

faith and hope. One ought not *hastily* to adduce so heavy a charge as this, against a large body of professed Christians; nor would I be understood to imply, that every member of that body is capable of intentionally falsifying the oracles of truth; but I may appeal to the instances given in a late publication, entitled—"Scrutator's Review of the Controversy between Mr. Fuller and Mr. Vidler," for sufficient evidence of the justice of this charge against certain individuals, as well as of the injustice of their claim to superior learning; and a recent occurrence, within my own observation, has convinced me of the very pernicious consequences of the practices alluded to, which seem to me, Sir, to have a direct tendency to lead serious persons, who have not had the advantage of a literary education, into endless and universal scepticism. A parishioner of my own, engaged in trade, and educated as men usually are for that line of life, was led, by a very serious and inquiring turn of mind, to devote most of his leisure time to the perusal of books upon religious subjects. So long as his attention was principally directed to works of a practical nature, this laudable practice was productive of the happiest effects, both upon his conduct and his peace. But in an evil hour, a new translation of the New Testament, by a celebrated Socinian, was put into his hands. The positive confidence, and dexterous artifices of the writer, in proposing numberless alterations, together with an ostentatious display of literature, and unbounded pretensions to the great advantages of modern improvements in criticism, have made just such an impression upon the mind of my friend, as might, I think, naturally be expected. Without being, by any means, settled upon his new foundation, or satisfied with its stability, he seems to be almost as incapable of being influenced by the direct testimony of scripture, as one who denies its authenticity as a revelation from God. For not a passage can be adduced against the system he is now inclined to adopt, but it either has been otherwise translated, or, for ought he knows, it *may* be. At the same time he acknowledges, that his mind is exceedingly ill at ease: he sees himself entirely at the mercy of his translator; nor does it appear to him, that any way is open to obtain perfect satisfaction of mind, but by commencing the study of the Greek language, at a period of life, and in the midst of occupations, which render such an undertaking perfectly hopeless. The obvious resource which a right faith in the promises of the Gospel would present to a believer, under such embarrassing circumstances, that of prayer for the divine guidance and instruction, is itself precluded, by the peremptory denial, that any teaching of the Spirit of God can be now expected.

Although I have entered into the detail of this case, I do not conceive, Sir, that it is by any means singular. But it will be well, if any of your readers may learn from hence to avoid, not only this painful and distressing situation of mind, but the imminent danger to which it leads of total apostacy from "the truth as it is in Jesus." Let those who, from their mode of education, are exposed to attacks on this quarter, beware lest they hastily receive, as *improvements* in the translation of the Scriptures, what are very frequently alterations for the worse. Let them recollect, that there are current prejudices in favour of novelty, quite as strong, and often more dangerous, than any of those which arise from an excessive reverence for antiquity. Let them by no means place implicit confidence in a translation, which bears strong marks of its being written by a decided partizan; such, for instance, as having all the proposed alterations tending one way, all evidently made with one object in view, and calculated to serve one particular purpose. This is obviously far from being the case with the received translation; for it not only leaves the sense open in many ambiguous passages, where a bigotted attachment to a party might easily have affixed the sense most agreeable to the views of that party, but it displays a manifest superiority to such a party-spirit, by

rendering several passages in the way least likely to support the known sentiments of the translators. (As in Acts xiii. 38. and Hebrews iii. 3, &c.)

Let me conclude with referring your readers to the case of the primitive Christians. They had, in general, little access to the Hebrew Scriptures, but by the medium of a Greek translation; and no competent judge will undertake to say, that the Septuagint was so faithful or so accurate a translation as our common Bible. Yet never do we find our Lord and his Apostles, in their numerous quotations from the Old Testament, troubling and confusing their hearers with various readings, or various renderings. E. X.

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To the Christian Observer.

SPEAKING lately with a friend upon the *first* of the four Queries in page 577, line 28, of your first volume, namely, *Whether justification, absolution from guilt, forgiveness of sins, and being accounted righteous, are not synonymous terms for the same blessing;* he told me, what I was not aware of, that it was decided by Calvin in the affirmative; and in proof of the assertion, produced from his writings some extracts, which I here send you; as the opinion of this great reformer, upon a point of such importance, may be acceptable to many of your readers. B. H.

IN the 13th Chapter of the *Acts* ver. 38 and 39, St. Paul thus addresses the Jews: *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*

"From this passage," says Calvin, "may easily be demonstrated the true meaning of the term *justification*, whenever it occurs elsewhere, namely, to be *absolved* or *liberated*.* Again, in the same paragraph he observes, "*That* man is justified by Christ, who is freely discharged from the guilt and sentence of eternal death under which he before lay; this is the righteousness of faith, when God accounts us righteous by not imputing our iniquities.†

Upon the 4th chapter of the Epistle to the Romans ver. 6, 8, where we read, *Even as David describeth the blessedness of the man unto whom God imputeth righteousness, without works; saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin:* the same author observes, that from the proposition here advanced, namely, *That God justifies by not imputing iniquity*, we are taught "that in the Epistles of Paul, nothing more is meant by justification than remission of sins."‡

In his *Institutions*, the same thing is asserted more at length, and if possible, in a manner still more express and decisive.

"If," says he, "we lay aside all contention about words, and consider only how the thing itself is represented to us, no doubt can remain upon the subject. St. Paul evidently meant the blessing of Justification when he thus wrote to the Ephesians, chap. i. ver. 5 and 6. *Having predestinated us to the adoption of children by Jesus Christ to himself according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved:* which *acceptance* the Apostle elsewhere expresses (Romans iii. 24,) by *being justified freely by his grace.* This, in the 4th to the Romans, he denominates *imputation of righteousness*, and makes no hesitation to place it in *the remission of sins.*" Calvin then proceeds to cite the whole passage from verse 6 to 8 in the above chapter, where *righteousness without works* is said to be imputed to him *whose iniquities are forgiven*, and whose *sins are covered*, and to whom God will *not impute sin;* and adds, "Here certainly the question

* Locus hic facilè demonstrat, quid valeat alibi passim justificandi verbum, nempe, liberari et absolvi. Calvin in loco.

† Justificatur per Christum qui à reatu et judicio æternæ mortis, quibus obnoxius erat, gratis solvitur. Hæc est fidei justitia, dum nos pro justis habet Deus, peccata non imputando. Cal. in loc.

‡ Quibus verbis (nempè quòd Deus homines justificat peccatum non imputando) docemur, justitiam Paulo nihil esse quàm remissionem peccatorum. Id. in loco.

respects not a part only, but the WHOLE of our justification."*

Again.—Upon the 19th and 21st verses in the fifth chapter of the Second Epistle to the Corinthians, where it is said, that *God was in Christ, reconciling the world unto himself, not imputing their trespasses; and that he made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him:* he thus comments—"Here the Apostle indiscriminately uses the words righteousness and reconciliation, to signify to us, that they mutually include each other. At the same time he shews us, that the way of obtaining righteousness is by the non-imputation of sin: wherefore let no one for the future make a question in what manner we are justified, since he is here told, that God reconciles us to himself by not imputing our trespasses."† And a little after he observes, that, according to the Apostle, remission and righteousness are *absolutely the same thing* (idem prorsus esse.)

From the above passages, I think it fully appears, that in the opinion of Calvin, the terms *justification, reconciliation, forgiveness of sins, and being accounted righteous*, are, in Scripture, to be understood as synonymous expressions for the same blessing.

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We think it right to add, that on the above point, most of the Protestant Churches abroad appear to have been in perfect unison with Calvin, as may be seen by a reference to the writings of Jurieu, Placette, and others. Our early English divines seem to have held the same opinion, and not to have been accustomed to make distinctions between being *justified, pardoned*, &c.

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To the Editor of the Christian Observer.

SOME few years since a truly religious and intelligent lady was very strongly urged, by a pious relative, to unite herself with the followers of Mr. Wesley. After much anxiety, she laid before a clergyman, in whom she had confidence, six questions, to which she requested his answers. The result was, that, by the blessing of God, she was freed from her doubts, and confirmed in her exclusive attachment to the established church. The questions and answers are subjoined.

A slight correction, in one or two places, of an expression which might possibly have been misunderstood, is the only change which has been made.

AMICUS.

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QUESTIONS PROPOSED.

1. What is it to be "born again?" (John iii. 3.)

2. How can we be assured that this work is accomplished in us?

3. What foundation from Scripture have we to believe that we may in this life be assured of our salvation, or that our sins are forgiven?

4. May we believe that a conviction of forgiveness of sins in this life is often, or ever, an instantaneous operation of the spirit, so strong and so clear as not to be mistaken by the person so operated upon? or is it more frequently a gradual work, by which the whole soul is drawn to God?

5. Can we not be in a state of salvation without the conviction that our sins are forgiven?

6. Has true faith in Christ these two fruits inseparably attending it; dominion over sin, and constant peace from a sense of forgiveness?

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ANSWERS.

1. The Scriptures, I apprehend, unequivocally and most strongly inculcate

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* Atque ut omittamus contentionem de voce rem ipsam si intuemur qualiter nobis describitur, nulla manebit dubitatio. Nam Paulus acceptionis nomine certè justificationem designat, quum dicit ut Ephesios, cap. i. ver. 5 et 6, *destinati sumus*, &c. Id enim vult quòd alibi dicere solet, Deum eos gratuitò justificare. Quarto autem capite ad Romanos, primum appellat justitiæ imputationem; nec eam dubitat in peccatorum remissione collocare. Beatus homo inquit, à Davide dicitur cui Deus accepto fuit vel imputat justitiam sine operibus, &c. Illic sanè non de justificationis parte, sed de ipsâ totâ disputat.—Calv. Just. lib. iii. cap. ii. D. 4.

† Justitiam et reconciliationem hic promiscue nominat, ut alterum sub altero vicissim contineri intelligamus. Modum autem assignandæ hujus justitiæ docet, dum nobis delicta non imputantur. Quare ne posthac dubites quomodo nos Deus justificat quum audis reconciliari nos sibi non imputando delicta.—Calv. ibid. D 22.

the two following facts.—1st. That in consequence of our first parents having revolted from God, surrendering themselves to the direction of the devil, and breaking the divine command which was to be the trial of their fidelity; all mankind inherit a fallen and corrupt nature, a nature prone to sin, and alienated from the love and service of God. —2d. That in order for an individual to receive salvation through Christ, this original corrupt nature must undergo a radical change, and must be sanctified, that is to say, it must be rendered by the operation of the Spirit of God essentially and totally different from what it was: it must be rendered holy, abhorrent from sin, and warmly disposed to the love and service of God and Christ. This change is described in the New Testament under various figurative expressions, calculated partly to denote the *extreme magnitude* of it, and partly to indicate *its kind and effect*. Thus it is termed "to be born again," "to be born again of the Spirit." John iii. 3—5. 1 Peter i. 23. "To be a new creature," 2 Cor. v. 17. Gal. vi. 15. "To put off the old man, which is corrupt, and to be renewed in the spirit of our mind." Ephes. iv. 22, 23. "To put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 24. "To be transformed by the renewing of our minds." Rom. xii. 2. "To be saved by the renewing of the Holy Ghost." Titus iii. 5: all which expressions have, in substance, the same meaning.

2. By referring to the proof pointed out in the New Testament, which will be explained in answering the next question.

3. Every person who is "born again," "renewed in the spirit of his mind," &c. is scripturally authorized to consider himself to be in a state of salvation; in which state he is also warranted to regard himself as continuing, so long as by the divine grace, he is enabled habitually to exhibit the genuine evidences of a regenerate state; in other words, faithfully to perform the appointed conditions of salvation.

A person who wishes to satisfy himself whether he is "born again," &c. &c. or, in other words, whether he is in a state of salvation, must apply for information to the Scriptures; that is to say, he must inquire what are the marks which the Scriptures give as descriptive of persons who are in a state of salvation; and must then examine whether, at present, those marks are fairly applicable to himself.

I do not conceive that there is a single text in Scripture, which, if rightly interpreted, (that is to say, interpreted conformably to the general scope of the passage in which it stands, and to other parts of Scripture) directs a person to refer for the decision of these points to internal impulses; or to other similar sensations, by whatever names they may be denominated, which many pious people regard as special tokens that their sins are forgiven, and consequently that they are in a state of salvation. If there is no such direction in Scripture, to rely on these impulses is unwarranted, and must, therefore, be unsafe.

When we consider the extreme of credulity to which, on subjects unconnected with religion, experience has repeatedly shewn, that the human imagination may be carried; how easily people of warm conceptions may persuade themselves, that they feel what they wish to feel; how much all internal feelings are liable to be produced, or to fluctuate, according to the state of the nerves and spirits, according to bodily health and constitution, according to the natural liveliness or slowness of the fancy, according to the strength and sobriety, or the weakness and hastiness, of the judgment; we must regard it, I think, as an instance of mercy and loving-kindness in God, that he has not referred us, on the most important of all subjects, to internal impressions, which must, apparently, be so dubious and uncertain; and, according to their presence or absence, might excite groundless confidence or groundless despair.

The Scriptures have given us a clearer and safer criterion. They refer us to solid facts; to a plain rule, which we cannot mistake but by our own fault. In various passages, they describe "*the fruits of the spirit*"—the dispositions of heart, and the consequent course of life, which distinguish those persons

who are in a state of salvation. Let a person examine his own heart and life impartially, as before God, and compare them with the characteristic descriptions given in the New Testament of the righteous. If they agree with those descriptions, he may humbly entertain a just confidence that he is in a state of salvation; if they do not, he must conclude the contrary.

"He that *doeth righteousness*, is righteous," 1 John iii. 7. "They that are Christ's, *have crucified the flesh with the affections and lusts.*" Gal. v. 24. "He that *doeth my commandments*, he it is that loveth me." John xiv. 21. "Ye are my friends, if *ye do what I command you.*" John xv. 14. "Every one that *doeth righteousness*, is born of God." 1 John ii. 29. "Whosoever *doeth not righteousness*, is *not* of God." 1 John iii. 10. "*Every one that loveth*" (God and his neighbour,) "is born of God." 1 John iv. 7. "This is the love of God, that *we keep his commandments.*" 1 John v. 3. "*He that keepeth his* (Christ's) *commandments*, dwelleth in him." 1 John iii. 24. "If any man *love the world*, the *lust of the flesh, and the lust of the eyes, and the pride of life*, the love of the Father is *not* in him." 1 John ii. 15, 16. "The fruit of the Spirit is in all *goodness*, and *righteousness*, and *truth.*" Ephes. v. 9. "If a man love me, *he will keep my words*; he that loveth me *not*, keepeth *not* my sayings." John xiv. 23, 24. "If we say that we have fellowship with him, and *walk in darkness*, we *lie*; but if we *walk in the light*, the blood of Jesus Christ cleanseth us from all sin." 1 John i. 6, 7. "The fruit of the Spirit is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" Gal. v. 23, 24.

From these and numerous other passages of Scripture which might have been produced, it is manifest, that the standard, by which we are directed to learn, and may learn, whether we are in a state of salvation, is this—to examine, and judge fairly, whether *a fervent love, through faith, of God and our Redeemer, proving itself, by the only true test, a life of habitual holiness, be the grand predominant principle which fills our heart and directs our actions:* if that be so, we are "born again;" we live unto God and Christ, not to ourselves, the world, the flesh, and the devil; we are in a state of salvation, and the grace of God will maintain us therein, if we ourselves stedfastly labour to persevere, through his grace in faith, and piety, and holiness, unto death. If any other principle than this be our ruling principle, or if we are balancing between this and any other principle, we are not in a state of salvation.

4 It would be presumptuous to limit the proceedings of God; and, therefore, it would be too much to say, that in no case will God at present operate on the heart of an individual, an instantaneous conviction of the forgiveness of his sins; but I know no reason for expecting such an event. In the days of the Apostles, when miraculous evidence was necessary for the introduction of Christianity, and was given in various shapes, miraculous convictions were consistent with the general plan, which God thought fit to pursue, in order to evince the truth of the new religion. When other miracles ceased, as being no longer necessary, there seems no reason, in the nature of the thing itself, nor any foundation in Scripture, for expecting miraculous convictions to be continued. God has abundantly provided a certain and an intelligible criterion (see under the answer to question 3,) by which a person may judge whether he is in a state of salvation, (that is to say, whether his sins are forgiven,) or not. The Scriptures speak of no other criterion. For both these reasons, it is highly improbable that any other criterion (as a sudden impression, &c.) will be granted, or can safely be trusted.

The way in which the soul is drawn to God is generally, if not universally, gradual, according to the gradual influence of those external means of drawing it, which God, in addition to the secret operations of his grace, has appointed; namely, the efficacy of public and of private prayer, of religious instruction and conversation, of reading the Scriptures, and of other circumstances instrumental to Christian edification.

5. If by the "conviction that our sins are forgiven," be here meant a convic-

tion *by an internal impulse*, this question is answered, I presume, by the preceding observations.

I think that a satisfactory judgment may be formed, whether we are in a state of forgiveness and salvation or not, by trying our hearts and lives by the scriptural standard, as has already been explained.

6. By "dominion over sin," and similar phrases in the New Testament, I do not conceive to be signified a state of *sinless perfection*; for such a state, I think, the Scriptures unequivocally pronounce to be unattainable upon earth. I understand them to imply a state, in which the *predominant and ruling* principle of the heart and life is faith producing habitual holiness; so that sin, though not extinguished and exterminated, is kept down in subjection; is continually fought against; rarely gets an advantage except by surprise; and when it is perceived to have gained an advantage, is followed by true repentance. A dominion over sin, *in this sense*, though it may admit, within some latitude, of degrees, is, I think, a necessary fruit of true faith in Christ; and is the proof by which the individual ought to try and judge of his state.

"Peace and joy" are repeatedly mentioned in the Scriptures as "fruits of the Spirit," and attendants on righteousness, (see Romans xiv. 17. xv. 13. Gal. v. 22.) and will *commonly* pervade the mind, when full examination, in the method already specified, may afford reasonable confidence, that we are at present in a state of salvation. But it will not unfrequently happen, in the case of persons of weak spirits and tender consciences, that, even when the heart is unequivocally and unreservedly devoted to Christ, anxiety will occasion distressing doubts and fears on the subject of salvation; and these doubts and fears may, perhaps, be permitted, and employed, by Providence, for the very purpose of putting to the proof the faith and persevering dependence of the individual. Where persevering faith and obedience are found, I apprehend that "peace and joy" are almost invariably known ultimately to follow.

## EXTRACTS FROM DR. NOWELL'S CATECHISM

(Continued from p. 75.)

THE "honour" due to parents, by the *fifth* commandment, comprises love, fear, and reverence; and is properly shewn in yielding them obedience, in supporting, protecting, and defending them; in comforting and cherishing them, whenever they stand in need; and in this law all persons in authority must be comprehended, such as governors, ministers, and teachers, as well as those who are any wise distinguished by age, by wisdom, by learning, by rank or fortune. Magistrates, and superiors are styled parents, to teach us that God has appointed them for our and the public good, and that we are not merely to honour and obey them, but also to revere and love them: and on the other hand, superiors are enjoined to treat their inferiors as a kind father treats his obedient children.

A promise is added to this commandment, that they shall enjoy a long and prosperous and happy life, who "honour and obey their parents" and rulers. It no doubt frequently happens, that those who are the dearest to God, have the greatest share of human calamities, or are called much sooner from this world than others; yet this invalidates not the promise of God, for God never promises earthly goods but with this exception expressed or implied, "so they prove not injurious and prejudicial to our spiritual interests." And as to these who disobey their parents and rulers, or who abuse and even kill them, all such, in general, either spin out a most miserable life, or lose it by a shameful death; and they will also suffer hereafter the just demerits of their wickedness. And if it be a grievous offence for private individuals to behave impertinently towards their parents; and if to kill them be the most dreadful of crimes; what should be said of those who rise up in rebellion against the state, or who conspire against the prince. Truly no language can fully depict the heinousness of such a crime.

The *sixth* commandment does not respect outward actions so much as the dispositions of the mind. Anger, and

hatred, and every desire of doing harm, are reckoned as murder in the sight of God. Nay farther, the Lord by forbidding enmity enjoins love towards all men, even our enemies: so that we must not only pray for the salvation and happiness of those who wish us ill, but must also endeavour to deserve well at their hands.

By the *seventh* commandment are forbidden every kind of impure and shameful lust, all obscenity and lewdness in conversation or gesture, with every thing immodest and indelicate. And since both our bodies and souls are become the temple of the Holy Ghost, God here requires the utmost purity in both, and that we defile not our bodies by any base lusts, nor our minds by evil thoughts and corrupt passions.

The *eighth* commandment condemns, not thefts and robberies simply, but all sorts of fraud and cozening. But no persons so scandalously violate this precept as those who deceitfully abuse the confidence placed in them. We are, therefore, bound to impose upon no man, to circumvent no man, nor commit the least injury in buying and selling through thirst of gain, nor use any illicit means in trafficking, nor by any unjust weights and measures defraud the purchaser of our goods, nor study the augmenting of our wealth by vending corrupt and spurious articles. We are not only forbidden external thefts and frauds, with every species of unfair dealing, but doing injuries, though sure of escaping discovery; therefore all designs, and plans, and wishes, to enlarge our own possessions at the expense of others, is interdicted by this law. Lastly, it admonishes us to take every means in our power, that each person may come to his own as soon as possible, and that whatever we have of another's, be kept for him with the greatest care.

The *ninth* commandment teaches us not to violate our oath or faith; and to avoid not merely public and open perjury, but all calumnies and lies whatever, and slanderous reports. Hence we are not allowed ourselves to utter vain and foolish reports, nor in any way to sanction them when spread by others; but must be the firm friends and supporters of simple truth, bringing all things to its light, as place, time, and occasion may require, and patronizing it to the utmost of our power; and whilst it forbids evil-speaking, it forbids too all evil-suspicions and unfair decisions, and requires us to be slow to think evil of our neighbours, much more to be backward at defaming them, but rather to indulge all candour and equity, and as far as truth permits, to entertain a good opinion of them, and support their character by every possible means.

In this spiritual manner does our Saviour, the best interpreter of his Father's will, and the Holy Spirit, the most sure guide to wisdom, explain the commandments. "Whosoever is angry with his brother, is a murderer," and "whosoever looketh on a woman, to lust after her, hath committed adultery with her already in his heart." And not only are vices and sins prohibited by these commandments but the opposite virtues are enjoined; for our Saviour has represented the law as comprehending the whole of our duty under love and charity, and not under a mere negative virtue.

In the preceding commandments, evil actions, and the vicious dispositions of the mind, are forbidden. In the *tenth*, God exacts the most perfect uprightness; that we suffer not the least irregular desire, or wish, to creep into our hearts. All corrupt thoughts, even those which are sudden and transitory, have certainly their rise from our depraved nature, though assent do not accompany them. And there can be no doubt but God condemns as sins, those lusts which suddenly spring up, and allure the hearts of men, yet obtain not the firm assent and approbation of the mind. For it is fit that God's moral image and purity should be set up in the heart and mind, to which God is always present, as nothing but the utmost purity and innocence can receive his approbation; for which reason he has set before us this law, as a perfect rule of holiness and justice.

(To be continued.)

To the Editor of the Christian Observer.

I WAS glad to see the subject of baptism brought forward by one of your correspondents in his strictures on Mr. Jones, and I hope you will be engaged to consider it thoroughly, especially in a practical view, as it relates to the conduct of ministers and parents.

I beg leave to propose the following queries:

1. What grace may be considered as attached to baptism in its lowest degree?

2 Since this grace bears no perceptible fruit in great numbers of baptized children, *whether the failure is not to be resolved into* the obstacles arising from the sin of those who administer, and of those who assist at, the ordinance; and from the further sin of those parents and teachers who take no pains, by precept and example, to water the seed sown, or prevent its being "trodden under foot?"

I take this opportunity of stating a point of much less importance. The sentences read at the communion-table during the collection made for the poor in the Church, every Sacrament Sunday, were evidently compiled for that period, when the minister received a part of those alms for his own maintenance. As that is not now the case, there seems an *impropriety* in those scriptures being read which relate to such an usage:* it tends to divert the attention from the present solemnity, or to induce a habit of hearing things read in the Church as a matter of custom, which are become *obsolete*. The sentences which relate to the poor, are of themselves sufficient, if read slowly, *but some ministers need instruction to pass over the others.*

A. A.

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To the Editor of the Christian Observer.

I HAVE long been deeply convinced, that "the wrath of man worketh not the righteousness of God," and that if there be any man who more than another ought to be endued with that heavenly wisdom, which is "first pure, then peaceable, gentle and easy to be entreated," it is he who enters the lists as a theological controversialist. He, of all men, should be "full of mercy and good fruits, without partiality and without hypocrisy." Many who are by no means deficient in the necessary talents and learning which polemical disquisitions may require, are yet miserably wanting in that temper of reconciliation and forbearance which Christianity dictates. These often affect to triumph over their opponents on very superficial ground, and by the substitution of scurrility for argument, assertion for proof, and false inference for legitimate deduction, mislead their readers, who are unaccustomed to the wiles of disputation, into gross error and unwarrantable prejudices. These observations have been very forcibly urged on my own mind, by the perusal of *the Dean of Peterborough's* late pamphlet on the articles and liturgy of the Church of England, which, wholly independent of the soundness or fallaciousness of his reasoning, I can consider in no other light than as an outrage on every principle of Christian charity, feeling, and decency. Did I coincide ever so cordially with the design of Dr. Kipling's pamphlet, I should think it a duty which, in common with every friend of the Gospel, I owed to the Church of Christ, to enter my protest against the uncharitableness and irratibility which characterize it. Since, however, from the *apparently* logical precision with which he has drawn his inferences, and the great inexperience of the majority of his readers in the nature of the contest, greatly aided by the strong popular odium against all vital religion, whether it appears under the name of Calvinism or any other appellation, the Dean's pamphlet is calculated to create and foment much bitterness, and misapplied rancour, as well as to cast a veil over some of the most essential doctrines of the Church of England, I take the liberty of offering to your notice a few remarks which have occured o me upon the subject.

* I mean particularly 1 Cor ix. 7, 11, 13, 14, which ministers, who read *straight forward*, usually end with.

Before I proceed to examine how far the established formularies of our faith, practice, and devotion have been proved by Dr. Kipling to be at variance with the writings of Calvin, it may be a matter not wholly irrelevant to the question, to inquire in what point of view the opinions, writings, character, and abilities of that celebrated reformer were held by the most eminent divines of our own Church, in the days of our forefathers. For although I am perfectly well aware, that no private opinion of an individual, however respectable, can be considered as conclusive evidence respecting the real doctrines of the Church, yet the concurring testimony of many such, at a period when every departure from the commonly received opinions was watched with marked jealousy, cannot fail to have great weight with every impartial investigator of truth. And as the authority of the Dean's name may have sufficient weight to lead some to conclude that Calvin must have been either a fool, a madman, or a wilful blasphemer, it is due to the memory of that great man, that authority of at least equal weight should be adduced in his behalf.

Many a reader who is altogether unable to compare the various parts of Calvin's writings together, and thereby to judge how far the Dean has really proved his point, may, nevertheless, be, in the very first instance, prejudiced by the undisguised abuse which he heaps, as well upon that reformer himself, as upon those who, in any measure, may be considered as his followers. It is, therefore, reasonable, that the sentiments of former times should be contrasted with those of our own. Whoever is at all versed in the history of the foreign Protestant Churches, cannot be ignorant of the great abilities, piety, and learning, which ornamented great numbers of their divines, and particularly in the French Protestant Church. But what said the judicious Hooker, a man who may justly be considered as having well weighed every assertion which he made? Speaking of this very Calvin, he writes, "whom for my own part, I think incomparably the wisest man that ever the French Church did enjoy since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kind, yet he to none but only to God, the author of that most blessed fountain, the Book of Life, and of the admirable dexterity of wit, together with the helps of other learning which were his guides." (Pref. to Hook. Ecclesiastical Polity). Such an opinion, so delivered, and *by such a man*, surely deserves some attention from those who have been taught, by Dr. Kipling, to consider Calvin as a vile utterer of blasphemy and nonsense. Once more let the venerable author of the Ecclesiastical Polity bear his testimony. "We should be injurious to virtue itself, if we did derogate from them whom their industry hath made great. Two things of principal moment there are which have deservedly procured him honour throughout the world; the one, his exceeding pains in composing the *Institutions of Christian Religion;* the other, his no less industrious travails for exposition of Holy Scripture *according unto the same institutions.*" (Ibid.) Surely the venerators of Hooker must feel some portion of esteem for him whom Hooker thus venerated, and expressly calls "a worthy vessel of God's glory." It is not a little to be lamented for the sake of peace and charity, that somewhat more of the divine temper of Hooker is not to be traced in the pages of the Dean; and I would seriously and earnestly remind him, in the expressive language of the same admirable writer, that "there will come a time when three words uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes written with disdainful sharpness of wit."

Few names stand higher, or in more deserved pre-eminence, amongst the wise and pious members of the

English Church, than that of Bishop Andrews; his testimony to the memory of Calvin is, that "he was an illustrious person, and never to be mentioned without a preface of the highest honour."

Of the high opinion entertained of Calvin by Archbishop Cranmer and his associates in the English Reformation, there cannot be a higher proof, than that he expressly wrote to him, intimating his desire "that learned and godly men, who excel others in learning and judgment, might meet to handle all the heads of ecclesiastical doctrine, and agree not only as to the things themselves, but also as to words and forms of speaking." He then entreats Calvin, that he and Melancthon and Bullinger would deliberate among themselves how such a synod might be assembled. The Archbishop also expressly writes to Calvin, admonishing him, that he could not do any thing more profitable than to write often to the king. It is an additional argument of the deference paid to his opinions, that the liturgy underwent an entire alteration in compliance with the objections which Calvin made to it as it previously stood. Bishop Hooper so highly valued Calvin, that he wrote to him from prison, addressing him by the title of *Vir præstantissime;* earnestly begging the prayers of his Church, and subscribing himself *tuæ pietatis studiosissimus*. Many more proofs might be given of the high veneration with which he was treated by his cotemporaries in this country. Whoever examines into the sermons, writings, &c. of our divines, in the reign of Elizabeth and James the First, will continually meet with the epithets of honour with which his name is mentioned: the "learned," the "wise," the "judicious," the "pious" Calvin, are expressions every where to be found in the remains of those times. It is well known, that his Institutes were read and studied in the universities by every student in divinity, for a considerable portion of a century; nay, that by a convocation held at Oxford, that book was recommended to the general study of the nation. So far was the Church of England and her chief divines from countenancing that unbecoming and absurd treatment, with which the name of this eminent Protestant is now so frequently dishonoured, that it would be no difficult matter to prove, that there is not, perhaps, a parallel instance upon record, of any single individual being equally and so unequivocally venerated for the union of wisdom and piety, both in England and by a large body of the foreign Churches, as John Calvin. Nothing but ignorance of the ecclesiastical records of those times, or resolute prejudice, could cast a cloak of concealment over this fact; it has been evidenced by the combined testimony both of enemies and friends to his system of doctrines.

As one more additional, and no inconsiderable proof, that the name and authority of Calvin was highly esteemed by the governors of the English Church at a former period, we find, from Bishop Overal's Convocation Book, containing the Acts and Canons which were passed by the Convocation first called, A. D. 1603, 1 mo Jac. and continued by adjournments and prorogations to 1610, that the name of Calvin is formally mentioned in the preamble to the eighth canon of the second book, thus—"The Cardinal (Bellarmine) is so far driven by a *worthy man*, and some others of our side," &c. In the margin the reference is made to Calvin's Institutes. The deliberate introduction of the *name* and its *epithet*, into the acts of a convocation of the Church of England, appears to be well worthy of notice in our present inquiry. Such data, though they will leave every man to a liberty of conscience as to his approbation of Calvin's system, yet certainly, as a well-informed and consistent member of our Church, they do not leave him at liberty to consign his memory to opprobium and obliquy, without incurring the imputation of presumption, pride, or ignorance. Far be it from me to advance those undeniable testimonies of the high estimation in which Calvin was held by our venerable forefathers, as any *decisive* argument that Calvinism was necessarily the only established doctrine of our Church: it only amounts to *proof presumptive*, that the principles, in general, which he maintained, were not thought to be at variance therewith; but that, on the other hand, he and his writings were highly esteem-

ed by those whose heads as scholars, hearts as Christians, and situations as governors of the Church, ought to vindicate them from the imputation of patronizing men and doctrines known to be hostile to those of their own Church. To those who know how to estimate the nature of *historic* proof, as distinct from mathematical demonstration, the argument must have weight, and in the present state of the controversy, managed as it usually is, ought to be attended to. What can appear more unreasonable or repugnant to every feeling of piety, gratitude, or common decency, than to account for the approbation which was shewn to Calvin and his doctrines by such men as Cranmer, Hooper, Jewell, Nowell, Hooker, Whitgift, Whitaker, Andrews, Hall, Carleton, Davenant, Abbot, Usher, &c. by ascribing it, with Dr. Kipling, "to mental derangement, an attachment to opinions early imbibed, which hoodwinks the understanding, or to deliberate wickedness?" If the subject were not of a most serious and important nature, it would be impossible not to smile at such a misapprobation of terms; and surely even now it is more calculated to excite pity than anger towards the intemperate author of such a rash conclusion. If you think these preliminary observations worthy of insertion, I shall trouble you with another letter or two containing some remarks on the method which the Dean has adopted for proving his point. In the mean time, I trust it will appear to your readers, however they may dissent from the peculiarities of Calvin's system, that a modern prelate, whose great learning and discrimination fully enable him to form a competent judgment on the subject, was thoroughly justified, by authority, in denominating that great reformer, "the venerable Calvin." (See Bishop Horsley's Charge in 1800.) Sincerely wishing success to your important labours, charity and good will to all controversialists, and peace to the Church of God, I am, &c.

A CURATE OF THE SOUTH.

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CANDOUR RECOMMENDED TO INFIDELS.

CHRISTIAN readers may have observed, that those who are candid enough to account for differences in the narratives of heathen authors relating the same historic facts, seem to lose every particle of candour when they come to examine the sacred writers. The force of this observation struck me in reading Gibbon's History, where that candour is evidently extended to the discrepancies of certain heathen authors, which is denied to the apparent differences of the four Evangelists. He mentions, for instance, the different accounts which Ammianus the historian and Juvenal the satirist give of the number of Romans usually assembled at public games and spectacles: on this he makes a remark, which the friends of Christianity wish to be applied to the Gospel History. "They both painted," says he, "from life, and the differences between them prove that they did not transcribe each other." A remark similar to this occurs on the speeches of Justin the Second, emperor of the East, and ambassadors of the Avars. "For these characteristic speeches," says he "compare the verse of Corippus with the prose of Menander; their diversity proves, that they did not copy each other; their resemblance, that they drew from a common original." How quickly would difficulties vanish, if the same candour was applied to the sacred writers, and how easily in this case would mountains be removed and cast into the sea? We should not then hear of any one triumphing in the apparent differences of the accounts given of our Lord's resurrection, or in any supposed contradiction in the sacred writers. Objectors, instead of arguing that the Evangelists vary, and therefore cannot be true and faithful narrators, would rather conclude, from the same premises, that they did not write by concert, or with a design to deceive; and that variations are, in fact, rather arguments for the authenticity of the whole.

CANDIDUS.

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*Extracts from the Common-Place Book of a Country Clergyman.*

ON THE FREQUENT UNPROFITABLENESS OF SERMONS.

ONE reason why the preaching of the Gospel seems foolishness to many who

hear it, is, that they see its truths singly and detached. Christianity is not studied by such persons at home; they neither *read* nor *think* upon the subject; and all they know of the matter is collected from a sermon accidentally heard. But a sermon, in the nature of the thing, can be only a partial exhibition of divine truth. We should compose a *treatise*, and not a *sermon*, were we to digress into the proof and illustration of every collateral subject to which we should find it necessary to refer, and to trace every separate topic through all its ramifications, and to shew its bearings and connections with all other truths; in short, to deliver, in every discourse, a complete system of divinity. Is it any wonder then, where that general knowledge is wanting, for which a preacher must often give his hearers credit, that the truths delivered in a sermon should fail to interest or affect, and that their excellence and beauty should be undiscerned? For the excellence of the Christian scheme can then only be properly perceived when viewed in the *whole*, and not in *parts*; consequently they only are likely ever to attain a sight of this excellence, who will be at the pains of viewing it in all its extent and harmony. Whoever refuses the labour necessary for that end, should, at least, have the modesty to suspend his judgment, and confess his incompetence.

Let an ignorant person, who never saw a watch, and knows nothing of its use, have its several parts spread out before him; what utility or beauty will he discern in them? But put the parts together, and let him see them in their mutual relation and subservience to one another, and in the general effect which they are intended to produce, and then he will be struck with admiration both of the beauty and utility of the work.

## MISCELLANEOUS.

### MODERN CHARACTERS.

NO. III.

CHARACTER OF EUSEBIA.

EUSEBIA is one of those persons in whom has been fulfilled that promise of the Scriptures, "Train up a child in the way that he should go, and when he is old he will not depart from it." Both her father and mother were religious. The plan, therefore, of education pursued by the one was in no degree counteracted by the other. She was the child of many prayers. In her baptism she was devoted to God with sincerity and seriousness, and long before she had learned to offer her own infant supplications; many an earnest address had been presented to heaven on her behalf. She was early inured to a discipline which was strict but not severe. It was such as was found sufficient to enforce prompt and uniform obedience to parental authority; and this authority was often interposed without an explanation of all the reasons for the exertion of it. Habits were thus formed in childhood, which greatly facilitated a course of right practice in maturer years. Temperance, self-denial, regularity, punctuality, bodily as well as mental industry, were enforced upon her nearly in the same manner in which they are insisted on by some correct and considerate parents of a worldly cast. Eusebia, in this respect, had all the advantages of Amanda, whose character, and also that of Theodosia, will now come again under review.

Eusebia and Amanda, in their youth, had many similar occupations, and some of the same masters. In the case, however, of the former, a greater share of attention was paid to useful objects. In point of natural talents, as well as rank in life, they were nearly equal, and in both were far above mediocrity. But while the imagination of the one was more highly cultivated, or, as I may quite as properly say, was more amply indulged, the reasoning powers of the other were much more improved. The mind of Eusebia was, on the whole, far better furnished, and this advantage arose chiefly from the circumstance of her having dedicated to mental pursuits, a large portion of those numerous hours which Amanda bestowed on music, though without the plausible plea of a strong natural taste for it.

But it may be useful to specify more particularly their comparative attainments. In music, it has been already intimated, that Amanda might claim a superiority. She was also better acquainted with our dramatic writers and poets. She had been led, by eager curiosity, to run over some translations from Greek and Roman authors, of which Eusebia had only been permitted to hear select parts read by her father, who was continually pointing out, as he proceeded, the difference between Heathen and Christian greatness and virtue. In drawing, in botany, in natural history, and natural philosophy, they were nearly equal. Both attained to great excellence in the art of reading. Eusebia, however, read with peculiar simplicity as well as good taste, and with remarkable distinctness. Her handwriting, for I do not disdain to mention so minute a circumstance, was superior to that of Amanda, and her proficiency in arithmetic much greater. Though less generally conversant with the works of our poets, she had committed to memory more pieces of moral and religious poetry, and could repeat almost every devout and poetical hymn in our language. She had, on the whole, applied herself to the study of prose much more than Amanda, and it is worthy of remark, that she had so carefully cultivated clearness and correctness of style, as to be able, at a very early age, to write any letter of importance which her parents might confide to her. In general history, it is difficult to say which had the advantage. Eusebia, however, was far more intimately acquainted with the events of several most important periods. She was well versed, for example, in the history of the reformation and in the lives of the principal reformers. She had so much knowledge of the times of the Puritans, as to have acquired a very just idea of the merits of the two contending parties. I remember to have heard that her father, from whom she derived much of her information on this subject, once very carefully pointed out to her some facts related in "Baxter's Life and Times," and then compared them with the unfair account which Hume gives of the same transactions; and I know that he usually endeavoured to correct the sentiments which he gained from Baxter, by means of Rapin, Clarendon, and Burnet. As to Theodosia, she might have been guarded against many of her errors by a careful observation of those extravagances, which in the end disgraced the cause of the Puritans, a description of persons whom she, in some degree, resembles. But she is little acquainted with this interesting part of English history; and she seems never to have reflected, that it probably pleased God to permit religion, in that instance, to be disgraced, for the very purpose of affording a lesson of caution and instruction to Christians of succeeding ages. Theodosia, though she has abundant time, neglects general reading, and is, indeed, indisposed to mental industry.

But the great point in which Eusebia excels, is her knowledge of the Scriptures, and of good books of divinity. Theodosia is well read in the doctrinal passages of the Bible; and Amanda says, that she can comprehend only the practical parts of it. Eusebia, however, has been taught to love both: but as her manner of reading and interpreting her Bible will be afterwards explained, no farther mention shall now be made of this important subject.

As for other religious books, Amanda is acquainted with the Whole Duty of Man, Nelson's Feasts and Fasts, with some sermons of Blair, and a few of Tillotson: such is the catalogue of her religious library. Theodosia, on the other hand, has looked into not one of these volumes; her little shelf is exclusively occupied by the works of a few favourite authors, either living or not long since dead, by whose creed she guides herself. But Eusebia has at once improved her taste, increased her religious knowledge, cherished her devout affections, and enlarged her charity, by the perusal of religious books, published by men of the first eminence in various ages, and of somewhat different parties. Guided and assisted by her discerning parents, she has endeavoured to extract what is good from all. She has profited by Hooker, and Barrow, and Hall, and Hopkins, and Jeremy Taylor, and Beveridge, as well as b Owen and Baxter. She is familiar w

the works of some old and devout French authors, and is also well acquainted with the writings of later ages, though too many of those writings err, as her parents have often told her, either, on the one side, by endeavouring to correct rather than to convert; or, on the other, by aiming to convert to a scheme of doctrine or to some favourite point of orthodoxy, rather than to universal piety and holiness.

I proceed to speak more particularly of the means which were used, by the parents of Eusebia, to render her truly religious. The effect produced by their admonitions was, for a time, so small, as to be a source of some uneasiness to them, and it is rather to the repetition of their exhortations than to any one particular effort, that, under the divine blessing, the impressions at last made upon Eusebia are to be traced. Their instruction was conveyed, not so much by formal lessons of religion, as by the medium of pious observations seasonably introduced, and coming warm from the heart. Did a young companion die? The brevity and uncertainty of life were noticed. Was the deceased understood to have shewn signs of a devout regard to God, and of humble trust in a Saviour? The circumstances which led to the comfortable supposition were feelingly developed and discussed. Was any person of a contrary character cut off? Anxiety and dread on the subject of the future destination of such an one were indicated: no mention, at least, was made of a "happy release;" no expressions were heard which could tend to efface that doctrine of the pulpit and the Bible, that the wicked shall go away into everlasting punishment, and only the righteous into life eternal. Was some acquaintance afflicted with temporal calamity, with the loss of friends, with sickness, or with unexpected poverty? However strong might be the sympathy expressed, these events were not treated as the heaviest of all possible evils. Eusebia was reminded, that to be impenitent, as many are rendered by prosperity, is to be a far greater object of pity; and that "our light affliction, which is but for a moment, may work out for us a far more exceeding and eternal weight of glory." Did any one, by entering into the married state, become the subject of general congratulation, because the acquisition of fortune was great, and the worldly prospects were alluring, and were the parties thus pronounced happy clearly irreligious? Eusebia was taught, by repeated admonitions, to understand, that "a man's life consisteth not in the abundance of the things which he possesseth;" and that no state can properly be deemed happy, without the blessing of God.

But it is not intended fully to relate in what manner the parents of Eusebia conveyed all their religious instruction. The chief object of these observations is briefly to shew, that the lessons taught in the Church, or inculcated on solemn occasions at home, were not contradicted, as they too often were in the case of Amanda, by the familiar language of the drawing-room or the parlour; but were, on the contrary, receiving continual confirmation from the lips of two pious parents, intent on the edification of their offspring.

It would be difficult to name the period when Eusebia first clearly manifested a religious spirit. She, however, after a time, gave indications of a tender and awakened conscience, which her parents considered as proceeding from the gracious influence of the Holy Spirit, and as an answer to their persevering supplications for a divine blessing on their instructions. She acquired a more and more quick perception of the nature and of the evil of sin. She was taught to discern it in herself before it broke out into open acts. She saw it in the secret motions of her heart; and her growing sense of it was accompanied (as it obviously was likely to be) with an increasing persuasion of the corruption of her own nature, and of the general predominance of moral evil in the world.

The law of God, not any of those laws of man which are often substituted in the place of it, was understood by her to be her rule; and she viewed it in the full extent of its requisitions. She saw that it enjoined obedience in every thought, word, and deed, an obedience resulting from the internal principle of unceasing love to God and her fellow-

creatures; and that every transgression of that law was sin. Not an evil thought, therefore, did she perceive in herself, and she became very quick in perceiving them; not a duty did she neglect, and she took a very comprehensive view of her duties; without being conscious that she was guilty, and accounting herself justly punishable for the transgression.

If I were desired to name the great practical difference between Eusebia and Amanda, and also indeed between her and Theodosia, I should state it to be this. Eusebia makes no excuses for her sins. She pleads not the propensity of her nature, nor the force of temptation, nor the seduction of evil example, nor any metaphysical necessity under which she is placed, nor the general custom of others, no, nor the smallness of the particular fault into which she has fallen. She pleads not that the Gospel has repealed the law, and has therefore mitigated the sinfulness of each transgression. The Gospel, according to her view, has "established the law," has re-affirmed its reasonableness, its excellency, and its strictness. The Gospel has even shewn the condemning power of the law with additional clearness, for "the law," as she has learned even from the Gospel, "is holy, and just, and good:" "by the law is the knowledge of sin," and it is the acknowledged goodness of the law which makes her feel the justice of that sentence which it pronounces against her.

Amanda, on the contrary, seems to think that the original law of God has been abrogated by the Gospel; and that the Gospel is the publication of a new and milder law, which, as she comforts herself, she tolerably well obeys. She has a confused idea, that by fulfilling her evangelical duties, of which she admits that faith in Christ is one, she shall through Christ be justified. She thus leans to the doctrine of justification by works, and runs counter to one of the articles of that Church to which she professes implicit obedience. By this train of her ideas, she is led to be continually forming to herself a low standard of right and wrong, and to be excusing herself from the performance of all difficult duties. Amanda's aim is much lower than that of Eusebia. She is also not half so great a sinner in her own eyes, and having the consciousness of few sins, I fear she has no deep humility.

Theodosia, on the other hand, perceives the doctrinal errors of Amanda, and yet contrives to elude, by a number of mischievous sentiments, the force of that orthodox tenet of justification by faith for which she is contentious. For though she confesses her sins in general, and will even use terms more coarse than Eusebia thinks it proper to employ; she is disposed to stand up for her own honour in each particular, and she a little bends her doctrine of predestination, as well as that of human impotency, to the purpose of apologizing for sin, or at least of excusing indolence.

But Eusebia, whether addressing God or man, leans not to the side of self-justification. She defends no iniquity; she pleads for no infirmity. Her's is that truly humbled heart which suspects evil though it should not be clearly perceived, and is therefore thankful even for the reproof that may not plainly be deserved. Her's is that self-condemning conscience, which is continually anticipating every just accusation.

It may, perhaps, be thought by some, that this temper of Eusebia must be very uncomfortable to herself, and must give to her whole character an air of sorrow and despondency; that she must be a woman whose countenance is sad, whose looks are downcast, and whose tone of voice is melancholy. In answer I have to observe, that her habit of self-condemnation is corrected by another principle of her religion, which is no less powerfully operative. She both trusts, and cheerfully hopes, in the rich and unmerited mercies of a Saviour. That sensibility of conscience, which the objection supposes to be an almost insupportable burden, becomes in her the very ground for believing that she really is a partaker in the benefits of her Redeemer's death, and an heir of eternal glory. "Blessed are the poor in spirit, for their's is the kingdom of heaven." There are certain seeming paradoxes in religion, which none but the religious well understand.

That a deep consciousness of sin is the foundation of a true and lively hope, of a hope which is far more exalted than that which the self-righteous feel, is one of these paradoxes.

Theodosia is apt to err by separating the two feelings which have been described. She esteems a Christian to be a person who is at one time tormented by gloomy fear, and then overwhelmed by a flood of joy breaking in upon the soul. Christian conversion consists, according to her views, first, in a certain "law work," as she uncouthly expresses herself, and in this stage of religious experience, the convicted sinner, as she expects, will be almost distracted by despair. After passing a certain time in the severe school of the law, a religion of little else than comforts and privileges, as she supposes, is enjoyed; though, perhaps, interrupted by occasional relapses into the old state of wretchedness and dismay. There can be little doubt that many good persons have gone through these successive stages, and that those in particular, who have wanted a religious education, are apt to fall into much terror and perplexity, while entering upon a religious course. I cannot, however, learn, that there has been any period of Eusebia's life in which she has undergone this precise process. The sense of her own sinfulness, and of God's mercy through a Saviour, have grown up together. Her parents, her minister, her religious books, and may it not be added, her Bible, have never taught the one truth without almost immediately adverting to the other; and a quick sensibility in both points is undoubtedly best learned, by always uniting them together.

It may be inferred from some of the preceding observations, that in the religion of Eusebia, a Saviour is a very prominent figure. Her's is not a deistical Christianity. She is carried far from Deism as well as from Socinianism, and even from practical Arianism, by the very turn of her religious feelings and desires; and by the sense of her great need of a most merciful and an almighty Redeemer. The passages, therefore, of Scripture, which seem as if they laboured for terms sufficient to describe the transcendent dignity of Jesus Christ, are acceptable to her, and are interpreted in their natural and simple sense, although she acknowledges that this sense involves difficulties which surpass the powers of her understanding. She applies the doctrine of a Saviour to devout and practical purposes, and forbears from speculating upon it, so as to attempt to be wise beyond what is written. In prayer she draws near to the Father, through his Son Jesus Christ, and she feels both encouraged and abased by the thought of approaching the Almighty through a mediator. She thus worships God aright, and she is accepted because she is a humble and true worshipper. She pleads before him the sacrifice of her Redeemer. She is not afraid to search into all the errors of her life, nor to scrutinize the evil motions of her heart, because she knows that she shall thus cherish a spirit of self-abasement and contrition, and that to the possessor of this spirit belong the consolations of the Gospel. She sinks not under the view of her own sinfulness, because she looks also to that "Lamb of God which taketh away the sins of the world." She stands astonished at the unspeakable goodness of God in the gift of his Son. She admires the great condescension of Christ, in taking upon him our mortal nature. She loves to contemplate his life, the scene of his death, and the event of his resurrection. She follows him with the eye of faith to the right hand of God; she believes that he will come to be our judge, and that unto them that look for him, he will appear the second time unto salvation.

Upon all these doctrines, Amanda is cold. She denies none of them; but her practical unbelief, in some degree, appears from her dread of examining herself with any considerable strictness. She once said to Eusebia, whom she knows but slightly, "If I were to be as strict in judging myself as you are, I should never endure the sight of my own picture." The conversation was interrupted by the entrance of some of Amanda's other company.

There is another part of the religious faith of Eusebia which must be described; that which relates to the Holy Spirit. Eusebia, on this point,

follows the Scriptures with remarkable simplicity. She refers to the influence of the divine Spirit on her mind every pious feeling which she has known, and every religious work which she has performed, while she considers all her sins to be her own. This also is a doctrine which, at the same time, humbles and encourages her. It humbles her, by suggesting, on every occasion, that language of the Apostle—"By the grace of God I am what I am." It encourages her, by inspiring the comfortable persuasion, that while she is working out her own salvation with fear and trembling, God worketh in her both to will and to do of his good pleasure. However arduous, therefore, may be her Christian warfare, however weak her nature, however frequent even her failures in time past, she cherishes the hope, that by the aid of omnipotence she shall finally prevail. She expects to make a progress in religion only in the way of dependence on the divine aid, and she is not more earnest in desiring the pardon of her sins through Jesus Christ, than she is fervent in imploring grace, through the same Saviour, to purify her heart, and make her meet for the kingdom of heaven.

That doctrine of grace which the Scriptures teach, in order that it may be practically employed for these simple and pious purposes, has been made the peculiar topic of religious controversy in the world, and has served remarkably to embitter many Christians against each other. Strange and pernicious abuse! How melancholy is the reflection, that men, instead of endeavouring to "preserve the unity of the spirit in the bond of peace," should be occupied in turning this doctrine of divine help, (a doctrine so mercifully revealed) to the purposes of metaphysical disquisition, jealous suspicion, and angry disputation. One party, having combined the doctrine of grace with that of predestination and final perseverance, has been understood by its adversaries practically to deny the voluntary agency of man, and the unequivocal reality of those general offers of the Gospel which are made in Scripture; while the other party, having strenuously contended for the freedom of the human will, has been thought to invade the doctrine of a divine providence, and to refer to ourselves, rather than to God, the first and determining step in our salvation. Both parties, indeed, have endeavoured to give a metaphysical perfection to their system, by the help of many subtleties of their own, and of abundant quotations from Scripture; a nearly equal number of texts having been pressed into each service. Both, however, have been apt to construe their Bible, not in that popular, unlearned, and practical manner in which it is unquestionably written, but as if delivering itself with a nice and philosophical precision; and as if the ministers of Christianity would be well employed in continually discussing those high mysterious questions

> "Of providence, fore-knowledge, will, and fate;
> Fixed fate, free will, fore-knowledge absolute;"

questions which have ever amused the fancy, divided the judgment, and baffled the understanding of the philosophical world.

But this is not all. Many have been forward to deem those persons clouded in their views, and defective in their faith, who, piously withdrawing from barren and unprofitable controversy, have laboured to make use of the doctrine of grace rather than very nicely to define it: thus giving all diligence to make their calling and election sure, and resting on the assured mercy and unquestionable faithfulness of that God who hath declared, that he desireth not the death of the sinner, but that all should come to repentance.

Theodosia has little respect for Eusebia, on account of her seeming to be so very ignorant on these subjects. Eusebia, on the other hand, laments to see how much the temper of Theodosia is hurt, and her thoughts and endeavours called away from more profitable employments, by her taste for subtle diquisitions.

Amanda's good humour undoubtedly has never been interrupted by this theological combat. She lives in a circle where the doctrine of divine

grace itself is little known, and in some danger of being despised. She herself, indeed, seems scarcely to believe the doctrine. It is true, that if you remind her of it, she readily admits it, and that she would be much surprised if no mention were made of it on Whit-Sunday from the pulpit. But I fear that practically she trusts in her own powers, and that her prayers are not, like those of Eusebia, the expressions of a heart earnest in imploring divine help against temptations, direction in difficulties, and instruction in all righteousness; but are rather the execution of a formal customary duty. It was before intimated, that her want of genuine faith in the atonement of Christ was indicated by her apparent aversion to take a full view of her sinfulness. Her want of cordial belief in the efficacy and all sufficiency of divine grace, manifests itself by an unwillingness to enter into the full consideration of her Christian duties. When these are clearly set before her, she draws back from the subject, and says, that you are requiring of her more than it is possible for human nature to perform. She understands not the meaning and force of those expressions, "My grace is sufficient for thee; my strength is made perfect in thy weakness." "With men it is impossible but with God all things are possible."

Two doctrines of religion, in which Eusebia very practically believes, have been mentioned;—the atonement of her Saviour, and the influence of the divine spirit. These, however, though they connect themselves with every part of her faith, do not exclusively occupy her attention. In few circumstances does she differ more from Theodosia than in perceiving the value of many truths, which have not acquired importance, by being made the subjects of controversy. She most highly values, for example, the Creed, the Lord's Prayer, and the Ten Commandments; and conceives, that powerfully to feel all the momentous points contained and implied in them, is the mark of a very advanced Christian. Eusebia is of opinion, that a main difficulty in religion consists in really and heartily believing common and admitted truths. She is afraid of not giving sufficient credit to the doctrine of a life to come, and of a day of judgment, when God "shall judge every one according to his works," and "the wicked shall go away into everlasting punishment, and the righteous into life eternal." These are truths, the lively impression of which is deemed by her to be of unspeakable moment; and she doubts not, that if we were more deeply penetrated by them, the serious state of mind which they would produce would naturally lead to no inconsiderable degree of orthodoxy on other points. Eternity, therefore, is the great subject on which she dwells. Her prayer to God is, not so much that she may unravel the difficulties of theological science, as that she may feel the infinite importance of eternal things:—not so much that she may comprehend what will be our condition during the period between death and the day of judgment, or what the kind of bodies with which we shall arise; as "that the eyes of her understanding may be enlightened to know" *how great* "is the hope of her calling, and what are the *riches* of the glory of her inheritance among the saints:"—not so much that she may understand the nature of the mysterious union of "God and man in one Christ," as that she may know something "of the height and depth, and length and breadth, of that *love* of God" in Christ Jesus, "which passeth knowledge." Devout meditation, on simple and admitted truths, forms one prominent characteristic of Eusebia.

Her mind also dwells with satisfaction on every truth, even of natural religion. She adores a Creator as well as trusts in a Redeemer, and she therefore loves to trace the wisdom of God as manifested in his works. She lately read, with satisfaction, a popular book on natural theology, and judged it to be important, though it merely proved the existence of a God, and adverted to no other moral attribute of the deity than his benevolence. Her own mind supplied reflections on his holiness, and on the necessity of approaching him through a mediator.

Theodosia refuses to read any work which treats of morals, or of merely

natural religion. Amanda thinks that every treatise on such good topics must be good. Eusebia, regarding man as an inhabitant of this world as well as of a world to come, carefully cultivates the whole science of human duty.

I have thus given a general view of the education and of the faith of Eusebia. I propose, in my next paper, to describe the manner in which she interprets the Scriptures, and to point out the difference between her and Amanda, as well as between her and Theodosia, in this important particular.

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To the Editor of the Christian Observer.

THE following fragments of a voyage have lately fallen into my hands. They appear to me to possess considerable merit, and of a description which does not usually attach to the relations of voyagers; for they both contain much amusing information, and also indicate that habitual piety on the part of the writer, which, without courting notice, is solicitous to employ common incidents for the cultivation of right affections towards God and man. I do not know whether you will think these extracts altogether suitable to your work; but if you should, they are very much at your service. S. L.

MONDAY.—We were struck, on going on board our ship, by the great activity and energy of sailors, compared with labourers in husbandry, who would not, in two hours, perform what the former, on an emergency (such as the springing up of a gale,) do in half an hour. Their strange noises, when at their business, the readiness with which they find the different ropes on hearing an uncouth word of command, and their ability to make any alteration in the sails, and turn and move at pleasure their very complex and apparently unwieldy machine, were all subjects of great admiration to us.

Tuesday.—The pilot in the morning got the ship under weigh, and we were startled by the sudden noises passing rapidly to every quarter of the deck. To us all was jarring and barbarous confusion. However it seems there is distinction and appropriate meaning in the cries of the men. There is one cry for heaving the anchor; another for a hard pull at a rope which requires the united strength of several men; one of a different kind, when only two or three are employed at a pull; and cries different from these, and from each other, when the work is easy in both cases.

Wednesday.—The setting sun made a glorious appearance, throwing a dazzling radiance over the part of the sea beneath its orb, and gilding the top of every wave in a line towards the eye, with a light which diminished both in width and brilliance as it approached us. Part of his orb soon appeared to sink into the ocean, and his light became fainter and fainter, till at length, when three-fourths or four-fifths of the disk had disappeared, the part still visible lost its proper shape, and a flat and broad plate of fire seemed to lie on the sea, and send up a low purple cloud like smoke, in the shape of a plume of ostrich feathers. Sober magnificence was now the character of the scene. At length the great ruler of the day withdrew himself entirely from our sight, leaving marks of his retiring state in the coloured clouds and glowing horizon, which presented an appearance like that which succeeds his setting by land.

In a conversation with Captain A——, he observed that prime English sailors are far more apt to be dissolute than foreigners, but are very superior to them in activity, nautical skill, and resources. Most of our foreigners have been long in the English service, and in habits and dispositions are naturalized among us. They are thought equal to the English in patience, hardiness, fidelity, and strength.

One of the Gentlemen on board, Mr. L——, was thrice taken during this war. Twice he escaped by running away, and the other time was marched with 2200 other prisoners to Orleans, and kept long in prison. As they passed through the country (about 500 miles) their guard often used them ill. The people of the country sometimes used them ill, and sometimes kindly. Individuals often assisted those who were tired, and lagged behind, with a

little money, &c: these presents were sent by young children, as they were afraid of making them themselves.

Friday.—The sailors have, during the two last days, been getting sails, &c. ready against times when they will be less at leisure, and talking over their former adventures. They were taking a rope from the edge of a sail merely because it was not put on sufficiently neatly, in order to sow it on in another manner. Their dirty and slovenly state shews how much men are indebted for a better condition in those respects to the industry and society of women.

Saturday.—Mr. L—— corroborates Captain A——'s account as to foreign sailors from the North, representing them as far less active, vigorous, and spirited, but more patient and steady than the English, and quite as hardy and as strong. He says the Danes come nearest to the English in good qualities. He describes the Americans as active, but impatient of discipline and subordination, not thoroughly skilled as seamen, not to be depended upon for truth and fidelity, and soon dispirited by difficulties. (But the Captain thinks them equal to the English.) Mr. L—— has served with French sailors, and says they are lively, active, and spirited, but excessively deceitful, and not comparable to English sailors in science, perseverance, and strength. He thinks Welsh and Scotch sailors the best, frugal, strong, cleanly, moral, able, spirited, and well-behaved, when properly used by their officers; but fiery and resolute when ill-used. The English are dissolute and more apt to be quarrelsome among themselves. The Irish are so dishonest and ill-behaved, and such runaways, that he never would take one into a ship. He speaks strongly of the great poverty of the French commonalty as he traversed the country, more particularly the last time, which was in 1798. Agriculture seemed then to be almost entirely managed by women and old men, and appeared to be declining considerably. Very few young men were to be seen out of the army. I have been pleased to find from him, that the English prisoners of war were industrious. Out of between 2 and 3000 at Orleans, two-thirds employed themselves in handicraft-trades, as tailors, shoe-makers, shirt-makers, makers of cabinet wares (as writing-desks, &c.) and many were suffered to work out of prison, on furlough, as smiths, joiners, &c.: others taught the young prisoners writing and navigation, and the copying of charts of the channel, &c. &c. They had an internal police for the punishment of theft (exercised, in some instances, on the Irish,) and were very generally well-behaved, cleanly in their bedding, and also in their persons, especially on Sundays. They had among them some Irishmen, who had entered from the prisons into the French service, and, the French not being able to trust them, had again sent them to the prison, where they met with much dislike and contumely. There was little or no gambling among the English prisoners, while the French, in our prisons, carried it to the most shocking excess. The former were very ill-fed, on a scanty allowance of rotten beef and black bread, till they were maintained by our own government, when they fared very well. I think they appear to have been often saucy to the French, and, I dare say, had in their turn some reason to complain of ill usage.

Sunday.—I spoke to the Captain about a lusty youth of eighteen, who swears, and shews strong signs of being dissolute. Mr. L—— says, that his father always had prayers, a chapter in the Bible read, and a hymn sung in his family every night. I said a little, in a delicate, but plain way, to him on the subject of the deceit he used to escape when a prisoner: he pleaded necessity, but his principles are evidently relaxed, though their original strictness is by no means forgotten by him, nor has lost its place in his sober approbation.

Monday.—A heavy gale for some hours this morning, against which the ship beat up under a continual reduction of sail as it increased, till, at last, none was left standing but the mizen-stay-sail. The rain beat in irregular bursts on the crew, whose activity and energy were not at all affected by it. They climbed the rigging, and tied up the sails to the yards, with astonishing

vigour, though under a most pelting storm, and though they were swung from side to side, and up and down, by the violent motion of the ship, with very great rapidity. Any men must have been daunted who had not been long used to brave nautical dangers and hardships. Thank God, none of our party were frightened; and if M—— was, she behaved with much self-command and propriety. In the afternoon the wind abated, but the sea continued greatly agitated, and the ship rolled as violently as it had pitched in the morning, when we were on the other tack. The storm did not much alter the direction of the wind, which continued right against us. Captain A—— conducted himself with great prudence and vigour, and in the midst of his difficulties, attended in person to the lashing of the sofas, &c. in the cabin. During the storm the sea was awfully grand. I was pleased with the care of the captain, in putting in complete order, as soon as the gale and its attendant bustle were over, every rope, &c. &c. which had been left in a slovenly state during the pressure of the emergency. He remarked to me, that measures would never be prompt and effectual in times of difficulty, unless great order and neatness were preserved in the ship in seasons of ease—a good general maxim, applicable to all affairs of a complicated nature.

Saturday.—I was shocked about three in the morning by the very profane language of S——, while telling a story to another; and on getting up, I was much hurt to find that other person to be Mr. L——. Intending to take a better opportunity of speaking to Mr. L—— on the subject, I did not speak to S—— about his profaneness as I purposed to do, when I left my bed. How lamentable, that a man brought up like Mr. L—— should tolerate, and to a considerable degree countenance, such language!

Sunday.—I see no reading or signs of a Sunday among the crew, except that the officers and a few of the men are more cleanly. How ought we to prize the "church-going bell," and the other institutions of regular society, which remind the careless of their sabbath duties, and overawe many, who are outwardly inclined to profane the day.

This afternoon the sailors look cleaner, and two or three are reading religious books. Mr. L——, poor man, has been hurt, in part, by being engaged at one time in smuggling tobacco into Spain, and by the shifts and deceit he has practised to escape when taken by the enemy. He has seen much service, and the cares of this world in a very active life have sadly choked the good seed. Probably also he has been the more ensnared from being unable to trace the real path of duty, with regard to the practising of stratagems against an enemy. How useful is it to have considered well all the different branches of morals, and to have acquired by habit a strong *taste* for holiness, before such temptations as he has experienced threaten to sweep away the distinctions of right and wrong! Poor fellow! far from his parents, and from the daily devotions to which they had accustomed him when a boy; without any religious friend at hand, and thrown among people of a very different description, he has not holden fast the good thing committed to him. Let him be a warning to us all.

Monday.—I talked with S—— last night. He is about twenty-four, and was born and taught to read in Norway, which he left for the English service at fourteen. He says, that all the children in Norway have schooling; and at a proper age, and after repeated examinations, are admitted to the sacrament, which all receive thrice in every year. He spoke with surprise and blame of the negligence of the English as to education and attendance at Church, and yet, poor fellow, he wantonly used the most profane language the other night without any particular inducement, and with such horrid indifference and fluency as proved it to be familiar to him. I pressed the indissoluble connexion between true religion and holiness, and applied what I said to himself, but without mentioning the profaneness I had overheard.

Wednesday.—The fowls are brought on deck to-day. The cocks used to

crow in the morning as regularly as when perched on a wall or a waggon in the farm-yard, though immured in dim twilight, amidst bad smells and strange and uncouth sights in the hold of the ship, with the waves dashing against the planks between them and the sea, and the seamen bawling over them. What unconquerable cheerfulness! and how do these little animals cast shame on the dejection and complaints of their rational lord, man, when in circumstances incomparably less melancholy.

Captain A—— and Mr. L—— have been prisoners on board different French frigates. They speak of the officers as very good, of the men in general as very indifferent, and of the best as inferior to British seamen. Great filthiness on board the ships—the men's food was chiefly bread, black beans stewed in oil, some fish, and now and then a little salt meat. The men did not shew common outward civility to their officers, but did what they were bid. The quarter-deck was often full of their card-parties, and their captain, in walking about it, was often obliged to step over their legs and arms. Their language was more profane, &c. than that of English sailors. All the French had a violent antipathy to Mr. Pitt.

In passing twice through parts of France, Mr. L—— observed, that the Sundays were not kept except by some old families. The decades were holy-days for the multitude, and spent in dancing, &c.

The cook, in his kitchen box six or seven feet square, manages to provide very plentifully and comfortably for twenty-nine of us. How unnecessary is a great part of the parade and expense in the kitchens of the great, and how lamentable the waste and luxury at their own tables and at those of their servants! We have every day pudding, fresh meat, and two or three kinds of vegetables, and generally soup, all very good, and abundantly sufficient for reasonable enjoyment, as well as for the support of health and strength. It is literally true of the tables of the wealthy, that in nourishing luxury, and a sickly delicacy of palate, they are snares to take themselves withal. The old fellow, who as cook furnishes us with all these good things, is black with soot, and almost poisoned with smoke. His skin is more dingy than his old fur cap, and he looks more like a dustman than a cook. A nobleman might doubt whether he used his pigs sufficiently well, if he suffered him to be their feeder. But his dirt is brought on him by necessity. Our provisions appear to be kept pretty clean, and are probably cleaner than those dressed by many a greasy fellow on land, who has an opportunity of being clean if he would. Where inconveniences proceed from necessity and not from inclination, Providence almost always affords many kind mitigations of them in various ways through human care and contrivance.

(To be continued.)

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For the Christian Observer.

*The Connection between Sin and Misery in the present world, illustrated by an Account of a wicked and unhappy Family.*

About fifty years ago, there lived in the parish of W———, and county of L——, one L—— B——, a substantial farmer and yeoman. He was a nominal member of the Church of England, his wife an Anabaptist. He was an abandoned profligate, she a sullen and perverse religionist. They had three sons, who, as well as their parents, are remembered in the neighbourhood with some degree of horror; and no wonder, for their crimes and calamities were of no common magnitude.

In the first place, a travelling pedlar, whose wares were of sufficient value to tempt unprincipled avarice, was traced to their house, and never heard of more. A neighbour, who was supposed to have known too much of the manner in which the other disappeared, was found dead in an outhouse of the B——'s and another, who was formidable to the family on a similar account, received a draught of warm beer from the hand of the wife, and died in a few hours after having drank it, with every appearance of poison.

In the second place, the conduct of the sons was such as might be expected from such examples. The oldest

enlisted as a private soldier, deserted repeatedly, and fell a sacrifice at last to the necessary rigour of military discipline. The next was apparently, and, perhaps, really religious, for a season: he was temperate, retired, zealous in his profession as an Anabaptist, exact, in his attendance upon the ordinances of his sect, and in private so devout, that he sometimes spent whole nights in prayer. In all this his sincerity or the contrary can only be known to the searcher of hearts. Humanly speaking, however, his walk and conduct seemed to point him out as an example of the power of grace, which sometimes delights to display itself in triumphing most signally over education, example, and hereditary propensities to particular sins, as well as over the general corruption of our nature: but an unhappy marriage, with all the circumstances of inquietude and temptation which attend it; such as an home rendered unpleasant, the hours of devotion interrupted by family discord, and the spirit of it embittered by irritation, and on the other hand, too welcome a reception in houses of public resort, a growing fondness for company, and oblivion of care purchased by intemperance, notwithstanding the charitable remonstrances of his former friends, so far effaced every trace and sentiment of religion upon his heart, and left him apparently so given up of God, that he committed a murder upon one of his companions on a Sunday evening, for which he was tried, condemned, and executed.

It ought to be added, that the shock occasioned by the dreadful situation to which he had reduced himself, appeared to revive his religious impressions; and the self-abhorrence, humility, and resignation, manifested by him from the time of his surrendering himself (which he did voluntarily) to the moment of his execution, were such, that the minister who attended him, expressed, in a sermon preached soon after, a comfortable hope of his salvation.

The third brother, who long survived both the rest of his family and their property, became the subject of an awful visitation of Providence: for having long made a practice of begging as a dumb man, he was really struck dumb by a sudden attack of the palsy while in the very act of imposture; and in this state he continued nearly to the time of his death, when he partially recovered the use of his speech, which, however, he did not employ to glorify God either for his judgment or deliverance.

The following observation, without which the story would be incomplete, is not intended to countenance a superstitious, though sometimes, perhaps, a salutary, persuasion of the common people, that after great transgressions —"Men cannot thrive in the world:" but in this particular instance the fact is certain, that the estates of the family, which for persons in their condition of life were not inconsiderable, gradually mouldered away without any appearance of gross mismanagement or waste, and their collateral descendants, in whom something of their ancestors' propensities is either observed or suspected, have long since been reduced to indigence. O. U. J.

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For the Christian Observer.

## MODERN PHILOSOPHY, AND THE GODWYNIAN SYSTEM.

*From an unpublished poem.*

By Socrates portrayed with matchless grace,
Philosophy display'd an angel's face.
Now with the frolic mimicry of apes,
The goddess takes a thousand forms and shapes;
Rides on a butterfly, pervades a shell,
Or floats on oxygen, or prowls the dell
Where weeds and grubs long hid from mortal ken,
Unclass'd and nameless, woo Description's pen.
Thus round Oblivion's stream* the phantoms stray
Panting for bodies, and the light of day.
But when from Nature's wide domains she bends
Her wandering eyes askance, on moral ends,
Veil'd in a murky cloud no more are seen
The form divine and grace of Plato's queen;
Godwyn, arch-priest, her mystic lore expounds,
And gaping pupils catch the wond'rous sounds.

Far beyond nature's bounds, he boldly springs,
And Man's *perfectibility* he sings;

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* Virgil Æneid, lib. vi.

Fashions a new Utopia's blest domain
Uncurst with laws, exempt from Custom's reign,
Where Reason reckless spurns at love and hate,
And Justice holds with Apathy her state.
Connubial ties, parental cares and fears,
And every charity that life endears,
Love, friendship, gratitude, the pleasing glow
Of pity melting at a brother's wo,
The philosophic Hierophant proclaims
Phantoms of weakness, visionary names;
Of *general happiness* arrays a plan,
Where man imparts no social bliss to man.
State of delight! where mortals listless rove
Untouch'd by misery, kindness, friendship, love:
One general object, one alone, commands
All hearts, all thoughts, all voices, wishes, hands,
The *public good!* Idea, grand, refined,
Which blots all private feeling from the mind,
Fills pigmy man with intellectual fire,
And bids him giant-like to heaven aspire.

High favoured race, whom no religion awes,
Where Justice reigns without the prop of laws;
Where free from passion and affection, all
Move without springs of action, at the call
Of philosophic weal; where Ceres pours
From soils untill'd, unsown, her golden stores;
Where without lab'ring hands, or fav'ring skies,
*Equality* the wants of all supplies.

Ah! grieve not, Anarchists, if heaven assign
A transient hour to visions so divine,
If nature reassume her ravished right,
And Godwyn's goddess vanish into night.
With truth and logic arm'd, lo, Green† prepares
To trace her wiles, unfold her secret snares,
Strips off the gorgeous covering which conceals
Her bloated form, her shapeless limbs reveals;
The gazing eye, with horror fix'd, beholds
A fiend with angel's face, and dragon's folds.

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For the Christian Observer.

WRITTEN ON THE FIRST LEAF OF A LADY'S POCKET BOOK.

WHILE life's swift-gliding current steals away,
And you here register each passing day,
May this small book, by honest friendship given,
Remind you of the record kept in heaven.

And, oh! may ev'ry hour of life afford
Such themes as these, for conscience to record;
Duties perform'd, time zealously employ'd,
Talents improv'd, and happiness enjoy'd;
Error's corrected, sins and failings mourn'd,
Blessings received, and grateful praise return'd. T. D.

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†*See Examination of the leading Principles of the new System of Morals*, by Mr. Green. From this work Dr. Parr has quoted several passages in his notes to his Spital Sermon, and his testimony in favour of the author is thus expressed: *Mr. Green, whose penetration, whose taste, whose large views in philosophy, and whose great talents for composition entitle him to my respects.*

## REVIEW OF NEW PUBLICATIONS.

LXXVIII. *Unity the Bond of Peace and the Friend of Virtue: or, the Consequences of Schism morally and politically considered. Tracing its Progress, and pointing out some of the Means to check it.* Rivington, London. 1802.

To every man who is acquainted with the history of the Christian Church, and feels a concern for the advancement of its best interests, the subject of this work will appear to be of very considerable importance. It does not respect merely the orthodoxy of particular creeds, the legitimacy of certain forms of government, or the comparative merits of different administrations of ecclesiastical discipline; but it bears directly and strongly upon the catholic interests of piety, and the extension of the kingdom of Christ upon earth.

The purpose of the author before us (agreeably to the profession of his title page) is, to shew from history, observation, and argument, that *unity* is in all respects favourable, and, in some respects and cases, essential to the promotion of the interests of Christianity; and that *schism* is the parent of many evils, the destroyer of many moral and political advantages, and an impediment to the extension of christian truth, and to the cultivation of a christian spirit among the professors of the Gospel, and that, therefore, it is to be lamented as an evil, and avoided as a sin, by all, who are concerned for the welfare of christian society, and desire the propagation and preservation of religious truth, and of the pure service and worship of God.

In discussing so important a subject, and in pursuing so laudable a design, it is much to be wished, that the utmost care had been taken to state no facts as the ground of argumentation, but such as could be verified; and that the arguments built upon those facts had been fair and legitimate. In many of the positions contained in the work before us, we cordially acquiesce; in some, we think the author to have been misinformed as to circumstances; and in others, mistaken as to his inferences. We shall impartially shew, as the occasions may occur, in what particulars, and on what ground, we consider his sentiments or conclusions to be erroneous.

The work commences with a view of "the consequences of schism as they have respect to the ends of edification."

In treating this subject, the author justly observes, that the diversity, which is seen in the existing creeds, and modes of worship, shakes the faith of those whose opinions are unsettled; and that opposition in religious matters, as in all others, weakens the effects of exertion, and diminishes the influence of authority;—that separation is itself an implied and tacit censure of the Church, tending to depreciate it in the estimation even of those who continue in its communion; and that to this implied impeachment, there are too often added others more unequivocal, consisting of violent aspersions and virulent abuse. Deserved stress is also laid by this writer upon the well-ascertained fact, that the means which are used to detach the members of the Church from their pastors, though, in many instances, they fail of their full purpose, yet, in very many instances produce in the minds of those, who still cleave to the Church, a diminution of respect for the established clergy, a contempt of their authority, and a want of confidence in the soundness of their doctrines, which cannot but have a fatal effect in checking the influence of their ministrations.

The following remarks are entitled to serious attention.

"The cause of religion needs the united influence of its best friends to counteract the zeal and efforts of its professed enemies, and to make its way into the hearts of a more numerous, and not less formidable body, the careless multitude, whom it is sufficiently difficult to interest or reach, without the counteracting efforts of a divided Church, to weaken the authority of its doctrines, or lessen the influence of those to whom it is entrusted to minister and dispense them.

"The clergy will always find enough to do, and a task that calls for every power they possess, to awaken the sinner to repentance, to impress the careless with a sense of the important truths of the Gospel, to instruct the ignorant, to warn them that are unruly, to feed and keep together the flock that is committed to their care They need the united influence and assistance of all who have at heart the cause of virtue, and the good of souls; aided by which, they will find it difficult enough to persuade the multitude to be even hearers, much more doers of the word. They ought not to meet with any opposition or obstruction on the part of those, who might have the purest motives for what they do; much less should they be harassed and counteracted in their endeavours to fulfil the ends of their ministry, by the illiberal invectives and unjust reflections of those who have interested views in depreciating their character, and defeating their labours." (p. 23.)

While we unreservedly acquiesce with the author of this passage in all the sentiments which it contains, we are not unaware, and we should not omit to remind others, that the greatest caution should be exercised, in the particular imputation of such motives as are mentioned in the latter clause of the quotation, lest we charge them upon those who have been, in no degree, actuated by them. Of the necessity of this caution, experience has afforded very satisfactory evidence. It would require no very elaborate research, to meet with instances of persons who have been accused of "interested views," "illiberal invective," and "unjust reflections," on account of remarks made by them upon the clergy of the establishment; which remarks have, nevertheless, appeared to every one who attentively considered them, and candidly and conscientiously interpreted them, to have been evidently dictated by an affectionate concern for the respectability and usefulness of the clergy—a concern so genuine, lively, and honest, that it would not pass over in silence what appeared capable of being corrected by faithful reproof, or improved by judicious admonition.

It must not be inferred, from our introducing these remarks in this place, that we intend to class the author of the work before us among those undiscriminating persons, who condemn all remarks on the defects or failings of the clergy, as resulting from interested views, and as chargeable with illiberality and invective. On the contrary, while his general reverence for the clergy, and earnest zeal for the Church, are unquestionable, he does not deem it inconsistent with that reverence and that zeal, to charge the clergy, in unreserved terms, with a very censurable and injurious neglect, of which we shall have occasion to speak at large, in our consideration of a future chapter.

It must, indeed, be obvious to every discriminating mind, that there is a very wide interval between gratuitous and blind adulation of whole bodies of men, and as gratuitous and blind an abuse and condemnation of them. He who cannot discover between these two extremes, a middle path, in which truth and charity will accompany him, must not plume himself on any very preeminent powers of discernment: and he who would not pursue such a path, when it presents itself to his choice, will do well to be diffident in enforcing any claim to the praise of very scrupulous integrity.

The second chapter contains a review of "the consequences of schism as they respect the ends of harmony and peace." To shew that schism is injurious to harmony and peace, may appear, at first sight, to be altogether a supererogatory labour; as much so as to demonstrate that sickness is inconsistent with health, or that light is destructive of darkness. Nevertheless, although the injurious consequences of schism, in the respect just stated, can scarcely be questioned, it is very possible that they may be overlooked or disregarded. To remind the inattentive, therefore, that such consequences do arise from schism, and to obtain from the inconsiderate a conscientious attention to the fact, is a task of expedience and importance. The subject is judiciously and clearly investigated in the chapter before us, and the following passage is entitled to particular attention:

"Whatever might be the legal right to a separation of worship, it would be a question of grave consideration in the mind of every serious Christian, whether the difference of opinion, in point of doctrine or mode, be of such serious import as imperiously to require or need a separation, which is in its consequences so hurtful to the cause of religion, and so injurious to the public peace. Those errors must be very great indeed in the national creed or worship, and of essential concern to their salvation, which will justify a schism that will obstruct the ends of the Gospel, lay the foundation of jealousies and uncharitable affections in the hearts of its professors, and eventually operate to the overthrow of the Church by law established, and therewith the state, which would be involved in its ruin." (p. 53.)

The title of the third chapter is "The Consequences of Schism confirmed by the Experience of our own Church and Country."

After asserting, with great justice, the progressive spirit which universally characterizes revolutions; the author proceeds to collect some of the abundant proofs of it, "which the history of our Church affords, from the reformation to its fall, in the unhappy reign of Charles the First."

From the works of Neal, Fox, Strype, Fuller, Burnet, and a few other inferior authorities, he has brought together a number of facts, illustrating, in no small degree, the positions, which it is the object of his work to establish. The occurrences of those woful days, whose records are here summarily traced, are probably altogether unknown to a very large majority of those, whose principles and practices are considered by this writer as tending to the reproduction of the anarchy and licentiousness, which heretofore subverted the Church, and brought a monarch to the scaffold. To such uninformed men, who, while sowing the seeds of evil, anticipate the production of good, the contents of this chapter will afford some very necessary instruction.

The fourth chapter introduces to the reader a subject of very immediate interest; it is "the progress of schism in the present day." In tracing it, the author notices the great increase of dissenting societies, and of houses for dissenting worship, which has taken place within these few years. He refers to the language of Drs. Price

and Priestley, for instances of hostility to the existence of the Established Church; and shews that, at least in one instance, even the Quakers have expressed no little enmity towards it. On the Methodists he dwells with more circumstantial particularity: he estimates their zeal to promote separation from the Church to be great; and their success in this endeavour he apprehends to be nearly correspondent to their zeal. On their occasional violent abuse of the clergy of the establishment, he pronounces a censure, in the justice of which they at least will acquiesce, who have had opportunities of witnessing for themselves the style and degree of the abuse complained of.

The subject of what is called *village-preaching* has also, with good reason, engaged the attention of this writer. It is a subject of no inferior moment, and calls for a fuller and more detailed investigation than he has given, or than we can supply. Village-preaching is, at all events, a powerful engine. The direction and application of it merit attentive observation. We beg leave, however, to suggest to whomsoever it may concern, that the dangers to be apprehended from village-preaching are not to be obviated by abusing either those who framed, or those who execute this novel scheme of diffusing religious knowledge. We shall do well to remember, that in certain cases, while we sit still *abusing* our adversaries, they not only go on successfully, but, perhaps, succeed the better for our abuse of them. The dangers in question, whatever they may be, we are persuaded will best be obviated by increased exertions on the part of the clergy, and by a care on the part of the governors of the Church to provide adequate means of instruction for every village which may be destitute of them. That in many parts of the kingdom, (the cause we pretend not at present to investigate,) thousands are unacquainted even with the first rudiments of religious knowledge is too notorious to be denied: and experience has abundantly proved, that the perfunctory performance of a weekly service, in a place into which, perhaps, the poorer part of the community can scarcely find admission, will neither arrest the progress of religious ignorance, nor anticipate the unwearied labours of the itinerant Methodist or Dissenter. We feel unwilling, therefore, to pass a sentence of undistinguishing censure on all who, under any circumstances, may attempt to remedy the want of *regular* instruction: for there is, doubtless, a wide distinction between that pure schismatical spirit, which leads men to intrude themselves into the parishes of laborious and useful clergymen, for the purpose of drawing the people from the Church; and that solicitude for the spiritual welfare of the ignorant, which may sometimes influence even the warm friends of the Church, so far as to prevent their duly estimating the injurious consequences of irregularity.

In enumerating the effects produced by the successful activity of the enemies of the Church, the author before us observes, that

> "A very large proportion of the members of the establishment have been already drawn away from its communion, and among those who remain there is an indifference, a want of attachment, and a want of confidence, that is too visible in their own neglect of its services, in the little attention which they pay to the admonitions of their clergy, in the unconcern which they feel for its deserted state, and in the little that they seem to care for the rapid progress which schism is making every where around them." (p. 142.)

All this is too true.

Of the subjects of the 143d, and the following pages, this author appears to us to have either received very incorrect information, or formed very crude opinions. That any persons should (according to his representation) expend large sums in obtaining situations in the Church for those whom they deem diligent, faithful, and pious ministers, with a view to *destroy the Church* and *promote the progress of schism*, is so incredible upon every known principle of human action, that we must express our astonishment at finding, in the work before us, any intimations of so extravagant a paradox. It is certainly very possible, that persons of opulence may, on different occasions, have purchased an advowson, or a presentation, in order to be enabled to benefit and encourage those, whom they

deem upright and laborious ministers of the Church of England: and it is also possible, that such persons may have patronized young men of promising talents and eminent piety; and may have enabled them to obtain a classical and an academical education, in order to their presenting themselves as candidates for episcopal ordination, and to their exercising their talents, and displaying their piety, as parish priests of the Established Church. But if these patrons really mean, by doing this, to promote the downfall of the Church and the extension of schism, they certainly have the most extraordinary method of adapting the means employed to the end designed, that either ancient or modern times have witnessed; and it is inconceivable how it could escape the penetration of such *deep designers*, that the sums which they (according to our present hypothesis) expend in encouraging active and pious ministers *in* the Church, would serve to rear and support at least ten times the number of dissenting preachers, who would be rather better disposed to assist these patrons in their supposed design of overturning the Establishment.*

No other objection can be made to the observations in the 145th page, than that they have no solid foundation: our information, limited as it is on the subject, induces us to suspect, that the author has received his account of a simple and harmless fact, from some one who was interested in misrepresenting it.

We were sorry to observe, that the long paragraph, which commences in the 146th page, associates with a few truths much loose reasoning, and gratuitous declamatory assertion. The author, by the charges which he has there advanced against what he calls (by a rather unseemly sarcasm) *Godly* Ministers, violates principles, which he elsewhere warmly inculcates; and despises cautions, which to other persons, in other cases, he very peremptorily prescribes. We do not understand what he means by the "possible good" of *Fanaticism*.

To prayer-meetings this author expresses a decided repugnance, without any exception in favour of those which are composed of members of the Church, and intended to support it. He considers them, at the best, as nurseries of schism—Some, indeed, of his arguments against them would serve also to prove that dinner-parties, card-parties, private balls, and literary clubs, have a tendency to generate Dissenters. We could have wished, that when he affirmed the *illegality* of a clergyman's attending a prayer-meeting, he had added something like a reason, or a proof, particularly as his opinion upon the subject stands opposed by very respectable authorities; for not to mention the revered name of *Dr. Woodward*, whose plan of religious societies has had the unequivocal sanction of *the Society for promoting Christian Knowledge*, we may adduce in their favour the testimony of *Mr. Nelson*, whose character for orthodoxy, and for a sincere attachment to the Established Church is too well known to be questioned. In his preface to "A Companion for the Festivals and Fasts," a book circulated by the same society, he observes with reference to the societies of Dr. Woodward,

"Upon this occasion, I think it a great piece of justice to acknowledge and commend the pious and devout practices of the religious societies, who distinguish themselves by their regular conformity and obedience to the laws of the Church. The great care they take to suppress the dawnings of enthusiasm, and to discountenance the first appearance of any vicious practices amongst their members, and the methods they impose before delinquents are entirely reconciled or totally rejected, is such a preparation of the minds of the laity for the reception of that discipline which is wanted in our Church, that if ever we are blessed with what good men wish for, and bad men fear, these societies will be very instrumental

* We are reminded by this discussion of an assertion made by the Editor of the Anti-Jacobin Review, in the number of that work for May 1802, respecting the existence of a fund for the purchase of livings, which was assumed to threaten danger to the Church. Some gentlemen were even named as being concerned in the management of this fund. We have made it our business to inquire into the truth of the allegation, and the result of our inquiry has been, that none of the gentlemen named as managers have any knowledge of the existence of any such fund, and we believe that no such fund exists.

in introducing it, by that happy regulation which prevails amongst them. And while they pay that deference they profess to their parochial ministers, I cannot apprehend but that they must be very serviceable to the interests of religion, and may contribute very much to revive that true spirit of Christianity which was so much the glory of the primitive times. And I see no reason why men may not meet and consult together, to improve one another in Christian knowledge, and by mutual advice take measures how best to further their own salvation, as well as promote that of their neighbours, when the same liberty is taken for the improvement of trade and for carrying on the pleasures and diversions of life. And as for those objections which are urged against these societies from some canons of the Church (xxi. and lxxiii.) they seem to be founded upon a mis-understanding of the sense of those canons, &c."

The opinion maintained on this subject by the author of the work now under review, stands opposed likewise to that of the numerous body of clergy, who in 1800 published a report on the state of religion in a part of the diocese of Lincoln.

Concerning *pamphlets* and *publications*, this author says,

"That these are another powerful engine in the hands of our adversaries, no one can have any doubt that has any knowledge of the history of past times, or any experience of his own."

Here it may be asked, is it not right and expedient for us to counteract these attacks of our adversaries, by using similar means for our defence, (namely, those of pamphlets and publications)?—Yes; it is both right and expedient to do this: and some friends to the Church have exercised their zeal and ability in writing pamphlets, for the purpose of their being dispersed as antidotes to the poison of disaffection, and in vindication of a calumniated Church. And it might be expected, that the members and professed friends of such a Church would have shewn a correspondent zeal, in the circulation of such pamphlets as defended it with truth and Christian moderation. But have they done this?—We are, indeed, ashamed to reply; yet we must not suppress the mortifying confession that they have *not*. They are, for the most part, supine; while their adversaries are alert and diligent: and yet the former wonder and complain, that their adversaries are gaining ground, while themselves are losing it! While of such pamphlets as Dr. Gill's, in praise and recommendation of *schism*, one edition is rapidly disposed of, and a second, (perhaps a third) as rapidly supplied; such sober, wise, and candid defences of the Church, as Mr. Hart's Reply to Dr. Gill lie, for the most part, uncalled for, in the lumber-room of the bookseller, and their authors derive no other gratification (independent of a consciousness of well intentioned exertions) than that of finding, from the balance of their printer's account, that their zeal for the Church has rendered them considerably his debtors.

In reference to this subject, and also to others of equal concern, we deeply sympathize with the writer before us, in lamenting

"That indifference on the part of those who are still in the number of our friends, that want of zeal to strengthen and uphold the Church to which they profess attachment, that lukewarm affection which can behold its danger without concern, that can be uninterested spectators of its decay, that instead of lending a helping hand to prop the falling pile, they are, by their own neglect of its valuable uses and ends, if not by an increasing dissoluteness of manners, no less dangerous than the opposite measures of its enemies, hastening, perhaps, the hour of its fall." (p. 166.)

(To be continued.)

LXXIX. *Natural Theology; or, Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature.* By William Paley, D. D. Archdeacon of Carlisle. Faulder, London, 1803.

To those whose minds have been long since firmly established in the belief of the truths, not only of natural but of revealed religion, publications, whose object is limited to the defence or illustration of the former, are apt to appear but of secondary importance; yet even to them, whatever tends to confirm their faith, though confined to points concerning which they are least disposed to doubt, cannot but be interesting, if not immediately productive of the highest advantage. But when it is considered, how large a class of men, in every age, have either questioned the truth of the first principles of religion, or carelessly disregarded

them, it will be manifest, that whoever has attempted, though feebly and unsuccessfully, to convince and satisfy the one, and to awaken the attention of the other, has deserved well of every real friend to the happiness of mankind. Various efforts of this kind were made at the beginning of the last century, when a daring spirit of scepticism and unbelief was very generally prevalent in the world. The labours of Bently and Clarke to demonstrate the being and attributes of God, by the refinements of metaphysical discussion, and those of Boyle, Derham, and others, to establish the same great truths, by arguments drawn from the external frame and operations of the natural world, are still remembered and admired; and at a later period the incomparable "Analogy" of Butler confirmed the fundamental doctrines both of natural and revealed religion, by a train of reasoning, which has hitherto resisted every attempt to weaken or overturn it. Still, however, atheism continues to maintain its ground; and though perpetually defeated, varies and renews its attacks. In our own days, we have witnessed in a neighbouring country, a general and open profession of its principles; and though a favourable change of opinion, in this respect, may have lately taken place, the seeds of doubt and unbelief are widely scattered, and have even obtained but too extensive a reception amongst ourselves. Atheism has of late years been chiefly supported by considerations drawn from the mechanical structure of the whole natural world, and, particularly, of the human frame. It is, therefore, with peculiar satisfaction, that we enter upon the review of so able and interesting a work as that of the "Natural Theology" of Dr. Paley, in which, while there are some things liable to just objection, the same powers of acuteness, perspicuity, and masterly illustration, which characterize the former productions of that author, are successfully applied to the confutation of the prevailing atheism of the present day, and to the establishment of the existence and attributes of the Supreme Being.

The particular object, and the general plan, of this important work, will be most advantageously perceived by the following extracts from the first chapter, which contains the "State of the Argument."

"In crossing a heath, suppose I pitched my foot against a *stone*, and were asked how the stone came to be there, I might possibly answer, that, for any thing I knew to the contrary, it had lain there for ever: nor would it perhaps be very easy to shew the absurdity of this answer But suppose I had found a *watch* upon the ground, and it should be inquired how the watch happened to be in that place, I should hardly think of the answer which I had before given, that, for any thing I knew, the watch might have always been there. Yet why should not this answer serve for the watch, as well as for the stone? Why is it not as admissible in the second case, as in the first? For this reason, and for no other, viz. that, when we come to inspect the watch, we perceive (what we could not discover in the stone) that its several parts are framed and put together for a purpose, e. g. that they are so formed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day; that, if the several parts had been differently shaped from what they are, of a different size from what they are, or placed after any other manner, or in any other order than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use, that is now served by it.

"This mechanism being observed, the inference, we think, is inevitable; that the watch must have had a maker; that there must have existed, at some time and at some place or other, an artificer or artificers who formed it for the purpose which we find it actually to answer; who comprehended its construction, and designed its use." (p. 1—4.)

The force of this conclusion, Dr. Paley very ably argues, would not be weakened by our never having seen a watch made, or known an artist capable of making one; or by our incapacity to execute such a piece of mechanism ourselves, or even to understand how it was performed; neither would it be invalidated by the watch sometimes going wrong or seldom going exactly right, (perfection not being necessary to prove contrivance;) nor yet by our ignorance of the manner in which the different parts of the machine conducted to the general effect. Still less, as he satisfactorily proves, would it account for the existence of the watch, on the supposition of the absence of design, to be told, in the language of modern atheists, that the watch was merely one out of many

possible combinations of material forms; or that it owed its present form and structure to a principle of order, (for what idea can be formed of "a principle of order distinct from the intelligence of the watchmaker;") or that the mechanism of the watch was no proof of contrivance, only a motive to induce the mind to think so; or that it was "nothing more than the result of the laws of *metallic* nature," (an expression quite as justifiable as the jargon so frequently heard respecting "the law of vegetable nature," "the law of animal nature," or even "the law of nature, when intended to exclude the ideas of agency and power in the production of natural phenomena.") Neither, as he shews in the last place, would it draw the observer of the watch from his conclusion to say, that he knew nothing at all of the matter. "He knows enough for his argument. He knows the utility of the end. He knows the subserviency and adaptation of the means to the end. His ignorance of other points, his doubts concerning other points, affect not the certainty of his reasoning. The consciousness of knowing little, need not beget a distrust of that which he does know." (p. 4—8.)

In the second chapter, which contains "the State of the Argument continued," a supposition is made respecting the mechanism of the watch, for the purpose of exposing the absurdity of that system of atheism, which would preclude the necessity of a supreme intelligent and designing mind, by referring all appearances of order and design to natural organization. Suppose the person who found the watch to have unexpectedly discovered, that, in addition to its other properties, it contained within it a mechanism evidently calculated to produce in the course of its movements another watch; "what effect," he asks, "ought such a discovery to have upon his former conclusion?"

"The first effect," he answers, "would be to increase his admiration of the contrivance, and his conviction of the consummate skill of the contriver." (p. 9.)

"He would reflect also, that though the watch before him were, in *some sense*, the maker of the watch, which was fabricated in the course of its movements, yet it was in a very different sense from that in which a carpenter, for instance, is the maker of a chair; the author of its contrivance, the cause of the relation of its parts to their use." (p. 10.)

"Therefore, though it be now no longer probable, that the individual watch which our observer had found, was made immediately by the hand of an artificer, yet doth not this alteration in any wise affect the inference, that an artificer had been originally employed and concerned in the production. The argument from design remains as it was." (p. 11.)

"Nor is any thing gained by supposing the watch before us to have been produced from another watch, that from a former, and so on indefinitely. Contrivance is still unaccounted for. We still want a contriver. A designing mind is neither supplied by this supposition, nor dispensed with." (p. 16.)

"The conclusion which the *first* examination of the watch, of its works, construction, and movement suggested, was, that it must have had, for the cause and author of that construction, an artificer, who understood its mechanism, and designed its use. This conclusion is invincible. A *second* examination presents us with a new discovery. The watch is found, in the course of its movements, to produce another watch, similar to itself: and not only so, but we perceive in it a system of organization, separately calculated for that purpose. What effect would this discovery have, or ought it to have, upon our former inference? What, as hath already been said, but to increase, beyond measure, our admiration of the skill, which had been employed in the formation of such a machine? Or shall it, instead of this, all at once turn us round to an opposite conclusion, viz. that no art or skill whatever has been concerned in the business, although all other evidences of art and skill remain as they were, and this last and supreme piece of art be now added to the rest? Can this be maintained without absurdity? Yet this is atheism." (p. 18.)

This third chapter opens with "the application" of the preceding argument.

"This," continues the learned author, "is atheism: for every indication of contrivance, every manifestation of design, which existed in the watch, exists in the works of nature; with the difference, on the side of nature, of being greater and more, and that in a degree which exceeds all computation. I mean that the contrivances of nature surpass the contrivances of art, in the complexity, subtlety, and curiosity of the mechanism; and still more, if possible, do they go beyond them in number and variety." (p. 19.)

Dr. Paley immediately proceeds to exemplify and illustrate the truth of this assertion; and as the instance which he has selected for this purpose is particularly interesting, as well as decisive of the point in question, and affords, at the same time, a very pleasing specimen of

the author's manner, we presume that the following extracts from this chapter will prove highly gratifying to our readers.

"I know no better method of introducing so large a subject, than that of comparing a single thing with a single thing; an eye, for example with a telescope. As far as the examination of the instrument goes, there is precisely the same proof that the eye was made for vision, as there is that the telescope was made for assisting it." (p. 19, 20.)

"To some it may appear a difference sufficient to destroy all similitude between the eye and the telescope, that the one is a perceiving organ, the other an unperceiving instrument. The fact is, that they are both instruments." (p. 20.)

"The end is the same; the means are the same. The purpose in both is alike; the contrivance for accomplishing that purpose is in both alike. The lenses of the telescope, and the humours of the eye bear a complete resemblance to one another, in their figure, their position, and in their power over the rays of light, viz. in bringing each pencil to a point at the right distance from the lens, namely, in the eye, at the exact place where the membrane is spread to receive it. How is it possible, under circumstances of such close affinity, and under the operation of equal evidence, to exclude contrivance from the one; yet to acknowledge the proof of contrivance having been employed, as the plainest and clearest of all propositions, in the other?

"The resemblance between the two cases is still more accurate, and obtains in more points than we have yet represented, or than we are, on the first view of the subject, aware of. In dioptric telescopes there is an imperfection of this nature Pencils of light, in passing through glass lenses, are separated into different colours, thereby tinging the object, especially the edges of it; as if it were viewed through a prism. To correct this inconvenience had been long a desideratum in the art. At last it came into the mind of a sagacious optician, to inquire how this matter was managed in the eye: in which there was exactly the same difficulty to contend with, as in the telescope. His observation taught him, that, in the eye, the evil was cured by combining together lenses composed of different substances, i. e. of substances which possessed different refracting powers. Our artist borrowed from thence his hint; and produced a correction of the defect by imitating, in glasses made from different materials, the effects of the different humours through which the rays of light pass before they reach the bottom of the eye. Could this be in the eye without purpose, which suggested to the optician the only effectual means of attaining that purpose?" (p. 22—24.)

One instance, amongst others, which proves the superiority of the eye over the telescope, rather than points out any strict resemblance between the two, is thus described. It relates to the exquisite contrivance by which the great author of nature has provided for the vast diversity of distance, at which objects are viewed by the naked eye.

"Can any thing," he justly argues, "be more decisive of contrivance than this is? The most secret laws of optics must have been known to the author of a structure endowed with such a capacity of change" (p. 29.)

The adaptation of the visual faculty to the circumstances and necessities of different species of animals, is next taken notice of and exemplified. We select the following observation respecting the eel.

"In the *eel*, which has to work its head through sand and gravel, the roughest and harshest substances, there is placed before the eye, and at some distance from it, a transparent, horny, convex case or covering, which, without obstructing the sight, defends the organ. To such an animal, could any thing be more wanted, or more useful?" (p. 33.)

After having paid a just tribute of admiration to the wonderful mechanism, by which a landscape of five or six square leagues is compressed into a space of half an inch diameter, Dr. Paley proceeds to notice the extraordinary care which is manifested for the preservation of the eye. The following extract affords a curious illustration of this point.

"In order to keep the eye moist and clean, which qualities are necessary to its brightness and its use, a wash is constantly supplied by a secretion for the purpose; and the superfluous brine is conveyed to the nose through a perforation in the bone as large as a goose quill. When once the fluid has entered the nose, it spreads itself upon the inside of the nostril, and is evaporated by the current of warm air, which, in the course of respiration, is continually passing over it. Can any pipe or outlet for carrying off the waste liquor from a dye-house or a distillery, be more mechanical than this is? It is easily perceived that the eye must want moisture; but could the want of the eye generate the gland which produces the tear, or bore the hole by which it is discharged—a hole through a bone?" (p. 36, 37.)

This part of the subject is closed by a minute account of what has been deservedly called, the marvellous mechanism of the *nictitating membrane*, found in the eyes of birds, and of many

quadrupeds, the use of which is to spread over the eye the lachrymal humour, and to defend it from sudden injuries.

Dr. Paley then states a doubt, which, he supposes, may have arisen in the mind of the reader during the perusal of his preceding observations.

"Why should not the deity have given to the animal the faculty of vision at once? Why this circuitous perception; the ministry of so many means? Why resort to contrivance where power is omnipotent? Contrivance, by its very definition and nature, is the refuge of imperfection. To have recourse to expedients implies difficulty, impediment, defect of power?"

"The question," Dr. Paley observes, "is of very wide extent, and, amongst other answers which may be given to it, beside reasons of which probably we are ignorant, one answer is this. It is only by the display of contrivance, that the existence, the agency, the wisdom of the Deity, *could* be testified to his rational creatures. This is the scale by which we ascend to all the knowledge of our Creator which we possess, so far as it depends upon the phenomena, or the works of nature. Take away this, and you take away from us every subject of observation, and ground of reasoning; I mean as our rational faculties are formed at present. Whatever is done, God could have done, without the intervention of instruments or means: but it is in the construction of instruments, in the choice and adaptation of means, that a creative intelligence is seen. It is this which constitutes the order and beauty of the universe. God, therefore, has been pleased to prescribe limits to his own power, and to work his ends within those limits. The general laws of matter have perhaps the nature of these limits." (p. 42, 43.)

With this reply, we are very far from being satisfied. We admit, that the display of contrivance affords satisfactory proof of the *existence*, *agency*, *and wisdom* of a supreme designer; but when Dr. Paley asserts, that in no other way *could* that truth be testified to us, we conceive that he hazards an assertion which is both untenable and unsafe. Was it, may we not ask, by the display of contrivance, that the existence, agency, and wisdom of the Deity were testified to our first parents? Cannot the Deity make himself known to man by direct communication? Has he not done so? And is not the knowledge of the existence, agency, and wisdom of the Deity, which we derive from revelation, perfectly satisfactory? It ought to be recollected, that while those men of science in ancient times, who were most deeply acquainted with the phenomena of nature, *did not like to retain God in their knowledge*, those only were acquainted with his existence, agency, and wisdom, who had received their knowledge of these truths immediately from God himself, and who perhaps were very inattentive observers of the wonders of creation. We are the more suspicious of the sentiment to which we now object, because we recollect that it was made the ground of the theological system of Thomas Paine; and to us its evident tendency appears to be, to promote the object which that arch infidel had in view, in writing his *Age of Reason*. But is it at all necessary to resort to so questionable an argument, in order to remove the difficulty which Dr. Paley has raised? We think not. It is admitted, that the existence, the agency, and the wisdom of the Deity, are satisfactorily proved by the display of contrivance: but then this very contrivance, it is supposed, furnishes an argument for the imperfection of the Deity. If this be a fair inference, we apprehend it is to be met on very different and far stronger grounds than Dr. Paley has chosen. It is to be fairly and satisfactorily obviated by a demonstration of the absurdity of supposing, that a supreme intelligence, the first cause of all things, himself self-existent, should not also be a perfect being, that is, infinite in his attributes of power and wisdom.

After proving, in the fourth chapter, that the succession of plants and animals no more accounts for the marks of contrivance and design, which are exhibited in the structure of both, than the production of a watch by the motion and mechanism of another watch, would account for the skill and intention evidenced in the watch so produced, Dr. Paley, in the fifth chapter, proceeds to consider, at some length, the various modes of reasoning adopted by Atheists, for the purpose of avoiding the force of his conclusion, which

he had already briefly touched upon in his first chapter.

We should have been glad, had our limits permitted us, to transcribe largely from this interesting chapter, but we must content ourselves with giving a very general view of its contents, referring our readers to the book itself for the particulars of those arguments by which Dr. Paley completely refutes the cavils of atheism. The attempt to account for the plain appearances of design in the works of nature, in the eye for instance, by attributing them to *chance*, is here happily exposed. Indeed the reasoning by which such an attempt is usually supported, is, as Dr. Paley observes, "too absurd to be made more so by any argumentation." The same may be said of all the hypotheses by which men labour to exclude the agency of a supreme intelligence from any share in the production of the works of nature, and which require only to be fairly and perspicuously stated, as they are in this chapter, in order to produce an instant conviction of their gross absurdity. Some, for instance, would persuade us to believe, that the organized bodies which we see, "are only so many out of the possible varieties and combinations of being, which the lapse of infinite ages has brought into existence; that the present world is the relict of that variety; millions of other bodily forms and other species having perished, being, by the defect of their constitution, incapable of preservation, or of continuance by generation;" a conjecture so extravagant, that one wonders it should ever have been made. Others refer every thing to *a principle of order* in nature, a word which can have no meaning except on the supposition of an intelligent creator adapting the means to the end. While a third class endeavour to evade the force of the arguments which prove design and a designing Creator, by affirming, "that the parts were not intended for the use, but that the use arose out of the parts." It is almost unnecessary to observe, that Dr. Paley has satisfactorily shewn, that none of these suppositions have even the shadow of a foundation.

After mentioning some other instances of weak and fallacious reasoning on the parts of Atheists, he proceeds in the sixth chapter to shew, that the argument he employs is cumulative.

"The proof is not a conclusion, which lies at the end of a chain of reasoning, of which chain each instance of contrivance is only a link, and of which, if one link fail, the whole falls; but it is an argument separately supplied by every separate example. An error in stating an example affects only that example. The argument is cumulative in the fullest sense of that term. The eye proves it without the ear; the ear without the eye. The proof in each example is complete; for when the design of the part, and the conduciveness of its structure to that design, is shewn, the mind may set itself at rest; no future consideration can detract any thing from the force of the example." (p. 83.)

(To be continued.)

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LXXX. *Leslie's Short and easy Method with the Deists; wherein the Certainty of the Christian Religion is established by Four infallible marks. (In a Letter to a Friend.) To which are subjoined Four additional Marks from the same Author's subsequent Tract, entitled "The Truth of Christianity demonstrated." Compressed by* FRANCIS WRANGHAM, M. A. Wilson and Spence, York. Mawman, London.

It is not left for the theological critic of the present day, to determine the merits of Leslie. Some of the wisest and best of Christian scholars, long ago awarded him the tribute of exalted veneration and esteem, for having supported the credibility of the Jewish and Christian Scriptures, by arguments intelligible to all, and irrefragable by any; and for having therein advanced moral certainty to the verge of absolute demonstration.

The productions of such a writer deserve not to be buried in the mass of forgotten divinity, which slumbers in our antiquated libraries, or serves "to make up a shew" (and a mortifying shew it is) on our second-hand bookstalls. Since infidelity is continually reviving, and, though repeatedly laid prostrate by the weapons of truth, still rises, with unexhausted vigour, to the combat; the champion of Christianity will do well neither to disdain nor neglect such arms as Leslie has prepared for him; of which time has not

injured the temper, nor use taken off the edge.

The title page of the publication before us shews what Mr. Wrangham has done. It remains for us to add, that it is *well* done. In compressing the original work, he has judiciously rejected what could best be spared; omitted parenthetical and other clauses, not essential to the argument; and abbreviated the phraseology, without diminishing its perspicuity: so that, while he may say of his attempt, *brevis esse laboro*, he has no reason to complete the quotation, with reference to the result of his endeavours.

We very earnestly recommend to such of our readers as may have any acquaintance or intercourse with any one who disbelieves or doubts the truth of revelation, to put this pamphlet into his hands, with a solemn solicitation that he will read it. Short as Leslie's work is, in its original state, it is here rendered still shorter; so that it will not over-tax even the indolence and indifference of the maturest Sceptic to give it a serious perusal. In whatever instance our recommendation is pursued, we fervently wish, that the divine blessing may attend it.

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LXXXI. *The unrivalled Felicity of the British Empire; a Sermon preached at Salters'-Hall, November 7, 1802, at the Commemoration of our great National Deliverance annually observed in that place.* By JAMES STEVEN, Minister of the Scotch Church, Crown-court, and one of the Lecturers at Salters'-Hall. Published at the Request of some of the Author's Friends. London, Ogle. 1802. Price 1s.

WE very gladly bear our testimony to the piety and loyalty of this discourse: the object of it is "to survey *the natural advantages*, *the civil liberties*, *the religious privileges*, and *the providential interpositions*, which have been enjoyed by our country, and have long crowned it with unrivalled felicity."—The text is Deut. xxxiii. 29.

In the progress of his sermon, the author successfully combats the mischievous attempt made by infidels and revolutionizing metaphysicians, to discredit *patriotism*, and degrade it from the rank of virtues.

"If by patriotism we were taught to think that others have no right to exist but ourselves, or to participate with us in those comforts which God has dispensed for the good of all; if by it we were taught to consider others as our natural enemies, merely because they happen to be separated from us by a channel, or a river, or because the sun has jetted their complexion; in this case, we should join in reprobating a principle so contracted in itself and so detrimental to the interests of religion and humanity. But if patriotism means (as it unquestionably means) a peculiar attachment to the land which gave us birth, and a warm predilection for its interests and prosperity; such a patriotic spirit we consider as highly honourable and defensible:—It is the suggestion of nature, the dictate of wisdom, the voice of God. While we plead for universal benevolence, and for the most enlarged philanthrophy, as well as they, we conceive it to be quite consistent, to maintain that our hearts must vibrate in nicer sympathies, and glow with warmer charities towards our fellow-countrymen, who are links in the chain that are nearest to us, and to whom consequently we must feel ourselves most closely united. It were easy to prove that revelation, as well as reason, sanctions the idea. The text proceeds upon it; for Moses exclaims with feelings of which the men who censure patriotism seem to be incapable, "Happy art thou, O Israel; who is like unto thee!"—(p. 8, 9.)

We shall make one more extract from this discourse. After descanting, with becoming exultation, on the blessings derived to us from our civil constitution, Mr. Steven adds,

"It were easy, by way of contrast, to paint the civil and social state of other countries, to impress us with the superior advantages of our own: but I forbear—If the picture were justly drawn, and fairly exhibited, the heart would sicken, and the eye turn away with disgust. In some parts of Europe, the name of Liberty is hardly known, far less the blessing enjoyed. In others, after running a long revolutionary career, under pretence of rearing a fair and well-proportioned fabric of freedom, we see its first principles perverted, the boasted structure deranged, and converted into a mis-shapen and monstrous pile of ambition, venality, and despotism! If we look across the channel, nothing shall we see to envy or to emulate; much to inspire contentment at home, and to excite devout gratitude to the Almighty Ruler of the world, "who hath done great things for us whereof we are glad." (p. 16, 17.)

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LXXXII. *The Infidel and Christian Philosophers; or the last Hours of Voltaire and Addison contrasted: a Poem.* Kingston-upon-

Hull, Rawson and Radford. London, Vernor and Hood. 4to. p. 18. Price 1s. 1802.

THE author of this poem informs us, that the affecting circumstances attending the death of Voltaire, having made a deep impression on his mind, he has endeavoured, in this poem, to place them in a striking point of view; and by contrasting them with the last moments of Addison, to shew the blessings of true religion.

It is impossible not to approve of the author's motives in writing this poem, the sentiments of which, we do not hesitate to say, have an uniform tendency to produce right impressions on the heart.

We select the following reflections on the death of Voltaire, as a fair specimen of our author's talents for poetical composition.

"Pre-eminent in guilt! what now avail
Thy specious arts, or philosophic tale!
Thy impious friends' uncircumscrib'd applause;
Thy laurels gain'd in Irreligion's cause?
Can these one solid genuine bliss impart,
Or sooth the anguish of thy throbbing heart?
Can they one cheering ray of hope bequeath,
To gild the gloomy ling'ring hour of death?
Ah, no!—Ye, who in thoughtless folly bred,
Or by delusive sceptic arts misled,
The dreary paths of unbelief have trod;
Foes to your Saviour, aliens from your God;
If by no vicious practices deprav'd,
No adamantine chains of guilt enslav'd,
Your honest souls, in quest of truth sincere,
The still small voice of Conscience yet revere,
Here pause awhile; and learn, ere 'tis too late,
What pangs the dying infidel await;
And what the direful meed which guilt bestows,
(Prolific source of ever-during woes!)
For which the choicest joys of life are giv'n;
The peace of Conscience and the hope of Heav'n!
View yon pale wretch, who late with haughty pride,
Like you his Saviour and his God deny'd.
Mark how his fiery eye-balls glaring roll,
And shew the anguish of his tortur'd soul!
Hear him, when griding pains his frame assail,
His num'rous crimes, his blasphemies bewail;
And with heart-rending sighs, and tears, implore
That sov'reign mercy which he scorned before!
While sense of conscious guilt and black despair,
Still in his lips arrest the half uttered prayer."

## REVIEW OF REVIEWS, *&c. &c.*

THE following letter contains some remarks, which seem worthy of attention.

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To the Editor of the Christian Observer.

I was much pleased with the general strain of your critique on the preface to Mr. *Simeon's Skeletons*, in your number for December last. To one part of it, however, a considerable objection arose in my mind. I allude to your implied approbation of the *test*, by which Mr. Simeon proposes to try the merits of his book, viz. (See Christian Observer, Vol. I. p. 799,) its tendency "to *humble the sinner, exalt the Saviour, and promote holiness.*" This test would, without doubt, be unexceptionable, if there were any adequate means of applying it: but it seems to me to be as uncertain in its application, as Dr. Paley's principle of general expediency: indeed they stand on exactly the same ground. In speaking of that principle, I should say, Prove to me in the first place that any particular action is agreeable to the will of God, and then I will freely admit that it is generally expedient, but not otherwise. So with respect to any system of religious truth, let its conformity to the Scriptures be first ascertained, and then I will believe that its tendency is *to humble the sinner, to exalt the Saviour*, and *to promote holiness*, though I may be unable accurately to trace the process. The only sure test, therefore, of any religious system is *conformity to Scripture.* If it stands that test, it *must* have all the good effects which have been enumerated. But if a man begins to argue inversely from probable consequences, and thence assumes the soundness of his opinions, he is at the mercy of his own system, and may be building upon the sand.

Let me illustrate this remark by one or two examples, and many more might be adduced.

The Universalist thinks it degrad-

ing to the Saviour of the World, that *any* man should *ultimately* remain under the power of sin, or should not be saved by the atoning sacrifice of Christ; and he asserts that his system, which teaches the final salvation of all men, is that which most tends *to exalt the Saviour*, &c. The Antinomian, who affirms that being under grace, he is relieved from all obligation to obey the law of God, will strenuously maintain the superiority of his system in exalting the power and grace of the Saviour, and degrading the sinner in his own eyes; and he will add, that it must by necessary consequence promote holiness. The asserter of the ability of man to attain, through grace, to a state of sinless perfection, will argue that his system, being the most favourable to holiness, must also the most effectually promote humility as well as exalted ideas of Christ; both which are constituent parts of true holiness. How are we to disprove the claims of these different persons? By counter-assertions respecting the tendency of our own system?—No; but by an appeal to Scripture. *To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.*

I am very far, Mr Editor, from meaning to affirm, that Mr. Simeon's work will not stand the test which I have proposed as the only legitimate criterion of truth. My objection goes not to the work itself, which I highly value, but to the unnecessary substitution of any other criterion, and especially of one drawn from speculations on general consequences. The subject, I conceive, is very important. The doctrine of general expediency, the direct tendency of which is to render Scripture a dead letter, and to divest the Almighty of his right to our implicit submission, is gaining a wide and fatal prevalence: nor is the influence of this dangerous principle confined to men of the world alone, but many real Christians are partially tainted with it, chiefly, I would hope, from their not having adverted to its mischievous effects. It is highly incumbent, therefore, on the friends of religion to withstand the progress of the principle in question, in every shape which it may assume, and not to allow any such fallacious and dubious tests of orthodoxy, as those to which I have drawn your attention, to be substituted (as I fear it is by many) in the place of the only proper test, conformity to Scripture. Q. F.

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To the Editor of the Christian Observer.

THE observations, by Mr. James, on the Anti-Jacobin Reviewers, which were inserted in your last number, are perfectly just. Mr. James, however, has not taken a complete view of the subject. There is one bearing of it, which is extremely important, but which has entirely escaped him. I presume, Sir, to supply his omission.

When the Anti-Jacobin Reviewers published the proposal for the abolition of subscription to the 39 Articles, they must have known, that such abolition cannot be accomplished without the concurrence of the king, as head of the Church, and as one of the three estates of the realm. But is the king at liberty to accede to their proposal? What is the substance of the coronation oath? The following short extract will shew—"After the demise of her Majesty Queen Anne, the sovereign next succeeding, and so for ever afterwards every king or queen succeeding and coming to the royal government of the kingdom of Great Britain, at his or her coronation, shall, in the presence of all persons, who shall be attending, assisting, or otherwise then or there present, *Take* and *subscribe* an OATH to *maintain* and *preserve* INVIOLABLY the SETTLEMENT of the Church of England, and the DOCTRINE, worship, discipline, and government thereof, AS BY LAW ESTABLISHED within the kingdoms of England and Ireland, the dominion of Wales, and town of Berwick upon Tweed, and the territories thereunto belonging."

The Anti-Jacobin Reviewers could not be ignorant of the terms of the coronation oath, for they not long since made it the ground of a philipic against the ex-minister; whose proposal of emancipating the Catholics was considered by them as tending to an in-

fraction of that solemn engagement. But have they not, by yielding their sanction to the proposal of the anonymous author of the pamphlet, called "*Observations on the State of Religion*," &c. &c. exposed themselves to at least an equal degree of blame?

OXONIENSIS.

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To the Editor of the Christian Observer.

In the Anti-Jacobin Review for February last (p. 188,) there is a letter from Dr. Croft, entitled, "Croft's Remarks on Overton's true Churchmen *falsely* so called," which appears to me to call for some very serious animadversion. I by no means wish, Mr. Editor, to render your work a scene of doctrinal controversy. I am aware of the prejudice which has been done to religion by making it to consist too much in a talent for theological combat, and by forgetting the mild and benevolent character of him whom we all profess to acknowledge as our master. The complaint, therefore, which I am disposed to urge against Dr. Croft, is chiefly that of his lamentably failing in the temper of a Christian. I would carefully guard my own spirit while I make this accusation, but I prefer it without any doubt of its being just; and I think that every one of your readers will agree with me, when I shall have quoted some of the passages of the letter of Dr. Croft to which I allude.

After some defence of himself against the charge of non-residence, a point on which I feel very incompetent to pronounce in the present instance, he alludes to the case of the six young men who were expelled from Edmund-Hall. In speaking of them he says, "The fanatics were very severe against the younger members of the university in general, and I drew the comparison between curable and incurable evils. The voice of mankind has, in all ages and places, made allowances for the sallies of youth; and the Saviour of the world draws more than once a comparison between a repenting profligate and a deliberate hypocrite."

On this passage I would observe, that it surely becomes not a minister of the Church of England, whatever may be his judgment on the conduct of the university in this case, to apply the charge both of fanaticism and deliberate hypocrisy to the young men in question, unless he knows, that by their subsequent life they have given ground for such a strong accusation. Now, Sir, I am much mistaken if the lives of some, if not all, of these six men, have not been such as completely to repel the charge at least of deliberate hypocrisy. I am not entering into their general defence, for I do not feel sufficiently informed to do so; but it is plain that Dr. Croft's insinuation is wholly unsupported by proof. The Church, Sir, gains nothing by these personal attacks, even of individuals who may have receded from it. Let us blame their irregularities, eccentricities, or other faults; but let it not be said, that we deal in uncharitable abuse.

Dr. Croft then enters into some personal observations to the prejudice of the present principle of Edmund Hall, a gentleman, as I understand, of very respectable character, and of the mildest manners, "by whose contrivance," he states "that the Hall is still the receptacle of fanatics:" he also speaks of him as "contemptible," on account of his being "misled by his wife." I again ask, whether this is language befitting the pen of one Christian Minister speaking of another, and whether also the Anti-Jacobin Review does itself much credit in the eyes of sober and serious Christians, by being the vehicle of this species of personality?

Dr. Croft proceeds to make some observations, which, in my opinion, are not altogether unjust, respecting the difference between the doctrines of the reformers, and those of some who, in later times, have *professed* to tread in their steps. I will readily admit, that an unscriptural and somewhat enthusiastic mode of asserting some doctrinal truths has prevailed in modern days, and has been countenanced by some popular teachers.* I object,

* I particularly allude to Whitfield and Wesley.

however, to the very indiscriminate and uncharitable mode in which Dr. Croft has imputed this enthusiasm to all who have obtained the name of evangelical ministers. He afterwards observes, "I do not deny original sin, but I reprobate the coarse, vulgar expressions of enthusiasts concerning it." I admit, to a certain degree, the truth of this remark, but Dr. Croft expresses himself as if all men who use *vulgar* language in speaking of their sins, were "*enthusiasts.*" I apprehend, Sir, that "the religion of the vulgar," to use the words of an eminent modern writer, "will be, in some degree, vulgar." It will almost necessarily be so, though it will not necessarily be enthusiastic. To assume enthusiasm, wherever vulgarity is found, an assumption which Dr. Croft seems too much disposed to make, is, therefore, another breach of charity. I agree, however, with Dr. Croft, that the introduction of vulgarity into the pulpit is a great evil, and permit me here to express the satisfaction which I have felt in finding, that the Christian Observer does not seem disposed to spare this fault in whatever quarter it may happen to be found. That man would deserve well of the community, who, with Christian meekness, should point out the mischievous consequences which have resulted from the want of proper dignity in the teachers of religion: but in the examples produced for the sake of more fully explaining himself, or of more effectually guarding against the evil in question, he ought to refer to some better authority than mere hearsay, which seems to be the main ground of Dr. Croft's illustrations. Dr. Croft gives, indeed, a quotation from Mr. Milner's writings, but without any reference by which it may be found; and a friend, well acquainted with that writer, tells me, that he has not been able to trace it in his works.

In other parts of Dr. Croft's letter, I find much personal reflection on a variety of characters, very unworthy of a Christian divine; and a slight intimation is also given in a note by the Anti-Jacobin Reviewer, that you, Sir, the Editor of the Christian Observer, are of that fraternity of vulgar persons who are censured in the text.

But enough has been already said to shew the temper in which Dr. Croft's letter is written. I shall now advert to some other points contained in it.

"Inward experience," Dr. Croft affirms, is not to be found in our articles as conveying evidence of our being *elect.* But what says the seventeenth article concerning *the elect?* "*They through grace obey the calling; they be made like the image of Christ; they walk religiously in good works; they* FEEL IN THEMSELVES *the working of the spirit of Christ mortifying the works of the flesh, and drawing up their mind to high and heavenly things,*" &c.

With respect to the import of the seventeenth article, I was much surprised to find Dr. Croft at perfect agreement with those, whose opinions he supposes himself to be controverting; for after explicitly declaring, that he means not to deny the doctrine of predestination, he observes, exactly in the language which a rigid Calvinist would employ, "God who fore-ordained the means of salvation, of course fore-ordained the end, consequently he fore-ordained that certain persons should be everlastingly happy." Now, Sir, any one who is acquainted with the existing controversies on theological subjects, will at once perceive, that this sentence contains, as in a nutshell, the substance of Calvinism; a circumstance which furnishes a striking proof of the advantage to be derived from mutual explanation; for no one would have imagined that Dr. Croft only wanted a fair hearing to prove that he has been unjustly maligned as an opposer of Calvinism. I have often thought that some of the most vehement disputants on predestination quarrel in the dark, and that there is frequently more want of patience than difference of opinion on this point. Never was I more strongly confirmed in this sentiment than at the moment of reading the passage last quoted. Dr. Croft, the chief object of whose letter is to expose the Calvinists, has given a declaration of his own faith, which is Calvinism itself.

He thinks, indeed, that he has com-

pletely obviated the imputation of Calvinism by adding, that *although certain persons are thus fore-ordained to be everlastingly happy*, yet God "will not suffer us to be acquainted with the especial objects of his mercy or his justice." This qualification, however, will be of no avail in removing the stigma of Calvinism; for in this sentiment also all sober Calvinists will cordially concur. Not only Mr. Overton, but all his friends, without exception, and they are the objects of Dr. Croft's imputation, will agree with Dr. Croft in maintaining that it is not allowable to inquire "concerning the number of those who shall be saved;" and that it is utterly unscriptural to pretend "to be acquainted with the especial objects of his (God's) mercy or his justice." They, doubtless, think themselves authorized to declare, on the authority of *the Bible no less than of the articles*, that the wicked and impenitent have no ground on which to believe themselves *elect;* and that those only are *elect*, who be *made like the image of Christ, who walk religiously in good works, who feel in themselves the working of the spirit of Christ mortifying the works of the flesh, and drawing up their minds to high and heavenly things*, &c.; but none of them, as I conceive, go farther.

Speaking with a reference to some clergymen of *Mr. Overton's acquaintance*, Dr. Croft observes, that "well-educated persons of both sexes, weary of the *trash* which they hear in their own parish Churches, have very properly gone themselves, and carried their servants to other churches, where they could hear something rational and consistent;" and yet it is added, "we are not so much at variance with these clergymen in points of doctrine," "as we are in the mode of instruction." The Anti-Jacobin Reviewers, if they are consistent, must deem this to be a very schismatical proceeding. They have, on several occasions, strongly reprobated the practice of leaving the *Parish* Church for another. A private Christian, they hold with Mr. Sykes, ought no more to leave his appointed pastor than a child ought to leave its parent; the plea of edification being, in all cases, a senseless plea, indicating a zeal for God, which is not according to knowledge, and converting the Church from a visible to an invisible body.* What then must these reviewers think of Dr. Croft's well-educated friends, who leave their own and go to other churches, merely, as it would appear, because "the *mode* of instruction" happens not to accord with their notions of propriety.

I would not, however, have Dr. Croft, or the Anti-Jacobin Reviewers, to suppose, that I mean particularly to blame the conduct of the persons in question; far from it. I think that as Protestants they have a fair right, if they choose to exercise it, to go in quest of *rational and consistent* discourses in some other Church, when they can hear nothing but what deserves the name of *trash* in their own. But I doubt whether Dr. Croft and the Anti-Jacobin Reviewers would admit the extension of the principle to any case, which did not perfectly accord with their prejudices. Persons, quitting the Parish Church of Mr. Overton, or of any of his friends, whose sermons, in Dr. C.'s estimation are *trash*, and whose *mode* of preaching is disgusting, may be deemed to act "*very properly:*" but if the people of the parish bordering on Mr. Overton's, or on that of one of his friends, dissatisfied not with the *manner* merely, but with the *matter* of the sermons of their parish minister, should repair to the neighbouring Church for edification, would they not at once be accounted *Schismatics?* But is this fair or candid? "As ye would that men should do unto you, even so do ye to them, for this is the law and the prophets."

The following passage in the letter of Dr. Croft, appears to me peculiarly dangerous in its tendency. "I am supposed," he says, "the advocate of licentious manners, because I have said, that with ingenuous minds, the irregularities of youth are their own remedy." By the irregularities of

* See Review of *a Dialogue between a Minister*, &c. in the Anti-Jacobin Review, for January and February, 1802.

youth, the licentiousness of youth must be assumed to be here intended. Is it then true, that the licentiousness of youth is its own remedy? Is this a doctrine which becomes the pen of an instructer of the rising generation? I admit that Dr. Croft guards the observation by confining it to persons of "ingenuous minds;" but what is it that a young man will understand to be meant by this ingenuousness? Let us imagine a youth entering into life, surrounded, as too many are, by others who are open in their licentiousness. These take credit that at least they are no fanatics; that they resemble not those praying, canting hypocrites, to whom Dr. Croft, in their opinion, has so properly applied the lash of his censure. They admit that they are given to gallantry: this they scruple not fairly to avow, for they are of a nature too *frank*, *open*, and *ingenuous* to deny it. Does any one charge them with sinning against God by their vices? they retort the charge of fanaticism on their accusers. The pious parent trembles lest his child should catch the spirit of that sort of society, which has been just described. He foresees the dreadful calamities and dangers which follow in the train of a youth of licentious indulgence. He warns, exhorts, and rebukes. He takes religion to his aid. He suggests to his son, that he should use earnest prayer for deliverance from this main temptation of his early years. He points to those sacred Scriptures, which represent true wisdom as "delivering the youth from the strange woman, even from the woman which flattereth with her lips; which forsaketh the guide of her youth, and forgetteth the covenant of her God; whose house inclineth unto Death, and her paths unto the dead. None that go in unto her return again, neither lay they hold of the paths of life." How many a young man is there who is exactly in this manner drawn in one direction by his parents, and in the contrary by a set of youthful companions? Does it then become the Christian divine to interpose, and say to the young man, beware above all things of puritanism, but know "that with ingenuous minds the irregularities of youth are their own remedy?" Let it be admitted, that the words of Solomon, which speak as if there were no escape for the young man who is entered on a licentious course are not to be taken very literally, still is not the language of solemn warning that of the truest charity? "Dearly beloved," said the Apostle, "I beseech you as strangers and pilgrims abstain from fleshly lusts, which war against the soul." "The irregularities of youth are their own remedy," replies the divine. Is not this to contradict the apostolic declaration, that they war against the soul? But they are their own remedy, it is said, only in the case of those minds which are ingenuous. Did St. Paul make this general exception in favour of *ingenuous minds*. By what authority then does any minister make it?

Pardon me, Mr. Editor, if I have carried this observation too far. Being myself a parent, I have been led to see, in a very strong light, the danger of which I have spoken. I by no means accuse Dr. Croft of intending this mischief. I speak of the tendency of his remark, not of his motive in making it. Let him remember, however, that with young men the danger is on the side, not of puritanism, but of immorality; and that an unguarded zeal against the former will probably encourage the latter, which is certainly also the greater evil.

I cannot conclude my remarks without noticing the impropriety of introducing that passage from Pope, which Dr. Croft has inserted in his letter. I blame the quotation, because there is something very like a profane oath in it. Profaneness, Sir, in my opinion, is the worst species of heterodoxy; and a clergyman of the Church of England cannot too carefully guard against it. The light and profane mention of that evil spirit, against whose wiles the Scriptures warn us, was very properly noticed in one of your former numbers. God and religion are dishonoured in Great Britain at this time, not so much by vulgarity, as by profaneness; not so much by

smaller doctrinal inaccuracies as by sin, and among the number of sins let none of us forget that one is a want of charity in our judgments.

Before I lay down my pen, give me leave to submit a few questions to Dr. Croft, which I trust he will consider with the attention they seem to me to deserve.

1. Is *contempt* a Christian feeling, and will its indulgence admit of a justification on Christian principles?

2. Is it compatible with literary refinement, or clerical sobriety, to compile for publication, the vague and vulgar rumours which malice may have invented, and irreligious levity may have propagated, in order to ridicule the devout?

3. Ought not he who reproves others for vulgarity and buffoonery, to take especial care to avoid these evils himself?

4. Is it by opprobrious epithets (which, it is well known, prove nothing except against the person who employs them), or by representing his brethren as fools, that a clergyman should endeavour to establish his own claim to wisdom?

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

### GREAT BRITAIN.

In the Press, the third volume of KING's *Monumenta Antiqua*.—A very elegant edition of BOSSUET's *Works*, by M. PELTIER, in four volumes.—*Advice to Mothers*, on the subject of their own health, and on the means of promoting the health, strength, and beauty of their offspring; by Dr. BUCHAN.—In one large volume 8vo., with a selection of the most useful maps, carefully copied from those in the 4to. edition, *An Abridgment of* PINKERTON's *Modern Geography*, and Professor Vince's Astronomical Introduction.—*A History of the last War*, by Mr. STEPHENS.—And a Work *on the Theory and Practice of Landscape Gardening*, with many plates; by Mr. REPTON.

Speedily will be published, in one large volume 8vo., illustrated with maps by Arrowsmith, *A Geographical Dictionary of Asia*, by A. HAMILTON, Esq. and L. D. CAMPBELL, Esq. The information respecting Hindustan and the Western Countries of Asia will be principally derived from Sanscrit, Persic, and Arabic Manuscripts; and the accounts of the other Countries will be drawn from original sources, and from a careful collection of the most authentic European Geographers and Travellers.

A large work on *the Manners, Customs, and Amusements of the Russians*, with coloured Plates, from Drawings made in Russia, is preparing by Messrs. ATKINSON and WALKER.

A splendid work on *Indian Fishes*, by Dr. RUSSEL, whose publication on Indian Serpents, is in high estimation, may soon be expected, under the same patronage of the East India Company.

Mr. ALEXANDER, the artist who accompanied Lord Macartney to China, is employed in drawing designs of the monuments brought from Egypt, from which engravings will be published.

From the late important and striking experiments in GALVANISM, it appears, 1. That, taking the cessation of excitability to the Galvanic stimulus as the criterion of life, the heart is not the ultimum, but the primum moriens; for, while the muscles of the limbs were excited to strong contractions, for even several hours after apparent death, the heart was utterly incapable of being excited to action.—2. That the lungs were equally inexcitable as the heart.—3. Not only were the muscles, but the skin and cellular membrane, excited by the Galvanic stimulus.—4. The contractions of the muscles were excited by the metallic air, applied to the nerves supplying the muscles; but the nerves themselves were not affected.—5. The raising up of the arm was produced, as if by volition, by the Galvanic stimulus.—6. A milky or coagulated matter was formed by repeated contractions of the muscle in contact with the copper wire. —7. When the parts ceased to give out motion, the motion was renewed with augmented force, by wetting them with a solution of sal-ammoniac.

Mr. CUTHBERTON has constructed an instrument by which the GALVANIC fluid may be applied effectually, for any length of time, without manual assistance, and which is said to be likely to come into as common use hereafter as our present electrical machines.

In comparing ELECTRICITY with GALVANISM, it may be observed, that Electricity acts by its intensity, and Glavanism by its quantity. Electricity is sometimes intense enough to strike a man down, and yet not in quantity sufficient to melt a small wire; but Glavanism will melt metals, and yet scarcely produce a shock.

Mr. HATCHETT has pointed out the great utility of *Prussiate of Copper as a pigment*. The prussiates obtained from acetite, sulphate, nitrate, and muriate of copper, are all very beautiful; but the finest and deepest colour is afforded by the muriate, and one which surpasses in beauty and intensity every brown

paint now in use. It forms with white, various shades of lilac colour, which do not appear liable to fade, like those which are formed by means of lake. The best mode of preparing this pigment, is to take green muriate of copper, diluted with ten parts of distilled or rain water, and to pour in prussiate of lime till the whole is precipitated; the prussiate of copper is then to be well washed with cold water, on the filter, and to be dried without heat.

Mr. SMART, of Camden Town, has invented a machine for sweeping chimneys, the whole of which weighs but fourteen pounds, and will fold up in the space of six or seven square inches It is said completely to answer the purpose, which the respectable Society for the relief of Chimney-sweepers, whose formation we announced in our last number, had in view.

In a very curious paper, printed in the fifth volume of the Memoirs of the Manchester Philosophical Society, and which may also be seen in the fourth volume of Nicholson's Philosophical Journal, Mr. JOHN DALTON has detailed some *Experiments and Observations to determine whether the quantity of Rain and Dew is equal to the quantity of Water carried off by the Rivers and raised by Evaporation.* These experiments and observations have respect only to England and Wales. From a great variety of observations, recorded in the Transactions of the Royal and other Societies, it may be collected that the average depth of rain, which falls in one year in England and Wales, is thirty one inches. The data for determining the quantity of dew, which falls annually in these places, are much less certain; but the author thinks it may be taken at five inches. The whole quantity of water which falls in a year upon the whole area of England and Wales, taking that area with Guthrie to be 46,450 square miles, will therefore be twenty-eight cubic miles, or 115 thousand millions of tons. From a series of observations and experiments, for which the reader is referred to the original paper, it is concluded that thirteen inches out of the whole thirty-six which fall annually by rain and dew, are carried off by the rivers of this kingdom, and that the remaining twenty-three are expended in evaporation. The rain and dew of this country are, therefore, equivalent to the quantity of water carried off by evaporation and the rivers; and as Divine Providence governs the world by general laws, we may infer, that the same holds good in every other part of the earth. It is impossible seriously to contemplate this system, by which the surface of the earth is continually supplied with its due portion of water, and an unceasing circulation of a fluid, so essentially necessary to the very being of the animal and vegetable kingdoms, is preserved, without admiring the wisdom and the goodness of God. *O Lord, how manifold are thy works! in wisdom hast thou made them all.*

Christ. Observ. No. 15.

## GERMANY.

Professor Palmer, of Wolfenbuttel, has invented a composition *to prevent combustible substances from taking fire.* It consists of a powder, composed of one ounce of sulphur, one ounce of red ochre, and six ounces of copperas. To prevent wood from taking fire, it is first covered with joiner's glue, over which the powder is spread. This process is repeated three or four times after the wood is become dry. For linen and paper, water is used instead of glue, and the process is repeated twice only. If this powder be thrown on substances actually in combustion, two ounces of it will extinguish fire to the extent of a square foot.

M. WURZER, Professor of Chemistry at Bonne, has proved, by experiments, that three pounds and a half of jelly may be obtained by dissolving one pound of ox-bones; and advises the making of nutritious soups from bones only. Every pound of ox-bone will yield, besides the jelly, a quarter of a pound of fat. He thinks that soup sufficient for thirteen persons may be made with eight pounds of the jelly, (obtained from two pounds of bones,) half a pound of barley-meal, six pounds of potatoes, one onion, and eight or ten ounces of salt. He recommends likewise the addition of spices, and various culinary herbs and roots.

## HOLLAND.

*A Voyage to the Cape of Good Hope*, by CORNELIUS DE JONG, has been lately published in Dutch, at Haerlem, and is highly spoken of by the Dutch critics.

## SWEDEN.

The SWEDISH ACADEMY has begun to publish a *new Edition of its Memoirs*, in 8vo. It will form two collections; one to contain the memoirs of the interval from 1756 to 1796, already printed; the other, those which date from 1726, and are yet unpublished. The first volume of each collection has appeared.

An instrument, by means of which substances may be discovered at a considerable depth in the sea, has been invented by Mr. GABRIEL COLLIN, Optical Instrument-maker to the Academy of Sciences at Stockholm. From some experiments made by order of the King of Sweden, it appears that, by means of this instrument, bright objects may be seen at the depth of fifty-three feet, and opaque bodies at twenty-seven feet. There is a contrivance in it which enables the observer to look as deeply into the water in misty or foul, as in fair and clear weather. The wind never hinders its use. One person is capable of managing it. His Swedish Majesty has rewarded the artist with a gratuity of £100; and the Academy of Sciences is drawing up a report upon the invention.

## ITALY.

The POPE has ordered a hundred galley slaves to be employed in digging for antiqui-

ties, in the old city of OSTIA. He has likewise added 10,000 piastres to the sums usually applied towards the museum, for the purpose of supplying, as far as possible, the losses it had sustained from the French.

### SPAIN.

The Spanish Government, having perceived, it is said, that it is their interest to command a more enlightened people, begin to forward the cultivation of the public mind. Most of the books that have hitherto appeared in this nation, have been printed either at the King's expense, or at that of the authors themselves; and these speculations have always been attended with loss. But the book-trade is now improving; the mass of general knowledge is consequently increasing, and literature is gaining consistency and strength. There are three principal libraries in Madrid; the Royal, that of St. Isidoro, and that of the Duke de Medina Sidonia. The Royal Library is open five hours every day. It contains 200,000 volumes. Of four Literary Journals, two are published monthly, and contain an account of works foreign and domestic; besides which there are Couriers, Journals, Diaries, Gazettes, and Almanacks. There are no less than twelve Royal Academies; one is such by way of eminence; others for History, Polite Arts, Medicine, Law, Ecclesiastical History and Discipline, Latin, &c.; and one with an assemblage of ladies incorporated into the society; besides Colleges and Seminaries of Natural History, Mineralogy, Botany, Chemistry, Astronomy, Geography, Medicine, Surgery, and the Veterinary Art; with sixty-one Patriotic Societies, which give premiums.

### EGYPT.

The earth in the neighbourhood of the Nile is found to possess a remarkable quality. If any quantity be kept for months, no alteration will be perceived in its weight, however variable the state of the atmosphere, until the middle of June, when the periodical rise of the river begins; precisely at which time, the earth under experiment will be found to become heavier, and its weight will daily increase till the river has attained its height. This is, doubtless, occasioned by the peculiar state of the atmosphere which is connected with the rise of the river. It has also been remarked, that on the very day when the river begins to rise, the most inveterate plagues have been found to break out suddenly in Cairo. In Egypt they prepare and clarify the water of the Nile, by stirring it about in large stone jars with a few bruised almonds; some little time after which it is drawn off for use. Perhaps some method of this kind might have the effect of clarifying beer and other liquors.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Sermons designed chiefly as a preservative from Infidelity and Religious Indifference. By John Prior Estlin, 8vo.

A Sermon preached in the Cathedral Church of St. Paul, June 3, 1802, before the the Society of Patrons of the Anniversary of the Charity Schools. By John Pridden, M. A. F. S. A.

Edwards's Diamond Bible, (the smallest ever printed.)

The Parish Church; a Discourse occasioned by a vacancy in the Cure of St. Mary Aldermanbury, September 19, with notes, and Clericus on Qui Tam. By John Moir, M. A.

A Discourse on the Origin and Progress of the Society for promoting religious Knowledge among the Poor, delivered before the Society, November 17, 1802. By John Rippon, D. D.

An humble Attempt to promote Union among Christians, by inculcating the Principles of Christian Liberty. By R. Wright.

The Connection between the Political and Religious Duties of a State; a Sermon preached at Bury St. Edmunds, at the Assizes, 1803. By the Rev. George Mathew.

The Two First Books of the Preparation for the preaching of the Gospel. By Eusebius Bishop of Cæsaria in Palestine; translated from the Greek; the whole to be completed in fifteen books.

A Review of Christian Doctrine; a Sermon preached at St. Thomas's, Southwark, December 26, 1802; and at the Gravel Pit, Hackney, January 2, 1803, on resigning the office of a minister in those societies. By John Kentish.

A Third Dialogue between a Minister of the Church and his Parishioners, concerning Gospel Preachers and Evangelical Ministers, 12mo.

The Prophecy of Isaiah, concerning the Messiah, paraphrased, designed as an instruction for Christmas Day. By the Rev. Edward Brackenbury, 8vo.

Concio ad Clerum Provinciæ Cantuariensis in Æde Paulina, Kal. Novemb. habita a Jos. Holden Pott, A. M. 4to.

The Life of Joseph, the Son of Israel, in eight books. By John Macgowan, 18mo.

An Inquiry into the Origin of True Religion; together with the Invention of Letters and the Discovery of the most useful arts and sciences. By the Rev. James Creighton, B. A.

First Ripe Fruits; being a collection of tracts, and two sermons; by the Rev. John M. Mason, of New York; with a short memoir and striking likeness of that eminent divine, 12mo.

The Use of Sacred History, especially as illustrating and confirming the great Doctrines of Revelation. By John Jamieson, D. D. 2 vols. 8vo.

The Unrivalled Felicity of the British Empire; a Sermon preached at Salter's Hall, November 7, 1802, at the commemoration of our great national deliverances, annually observed in that place. By the Rev. James Steven.

The Evangelical Preacher; or, a select collection of doctrinal and practical sermons, chiefly by English divines of the 18th century; 2 vols 12mo.

A Discourse on the Immortality of the Soul, and a future State of Retribution; selected with a view to general utility, from the writings of Massillon, Bishop of Clermont, translated into English; to which is subjoined an ode, written in answer to one that was chanted in the church of Notre Dame, then called the Temple of Reason, in Paris, on the occasion when a common courtezan was exhibited to the people as the representative of their new divinity.

Plain Reasons why we should believe in Christ, and adhere to his religion, addressed to the professors of the new philosophy. By Richard Cumberland, Esq.

The Beauties of the Rev. J. Wesley, containing the most interesting passages in his Works; with memoirs of his life, and an account of his last illness and death.

A third volume of Sermons preached to a Country Congregation; to which are added, Hints for Sermons, designed for the Use of the younger clergy. By William Gilpin, M.A.

An Essay on the Duration of a Future State of Punishments and Rewards. By John Simpson.

A Sermon preached at York, Dec. 16, 1802, on the death of Robert Cappe, M. D. with an account of his life. By Charles Wellbeloved.

A Letter to the Rev. John Kentish, occasioned by some remarkable passages in his Sermon, entitled "A Review of Christian Doctrine," delivered at Hackney, Jan. 2, 1803.

A Letter to a Noble Duke on the incontrovertible truth of Christianity.

MISCELLANIES.

A Voyage to the Indian Ocean, and to Bengal, in the years 1789 and 1790; translated from the French of L. De Grandpré, an officer in the French army; 2 vols. 8vo. with engravings.

Travels in Parts of the late Austrian Low Countries, France, the Pays de Vaud, and Tuscany, in 1787 and 1789. But Lockhart Muirhead, A. M.

The Cambrian Biography; or, Historical Notices of celebrated men among the ancient Britons. By William Owen, 1 vol. 8vo.

Political and Military Memoirs of Europe, from the renewal of the war upon the continent in 1798, to the peace in 1802; with a view of the treaty of Campo Formio, and proceedings of the Congress at Rastadt. By T. E. Richie, 3 vols. 8vo.

An Account of the Discovery and Operation of a new medicine for Gout, 8vo.

The State of Things for 1803, in a Dialogue between the Old Year and the New Year.

An Account Book for the Overseers of the Poor, as appointed to be kept by an Act of the last session of Parliament, for entering the indentures of parish apprentices; to which is added, an abstract of the act. 4to.

Gradus ad Cantabrigiam; or, a Dictionary of Terms, Academical, Colloquial, or Cant, which are used in the University of Cambridge, with illustrations.

The Lapse of Time, a Poem for the New Year. By Rebecca Edridge.

The Poetical Works of the late Thomas Warton, B. D. with Memoirs of his life and writings. By Richard Mant, M A. 2 vols. 8vo.

A Commercial Dictionary, containing the State of Mercantile Law, Practice, and Custom; preceded by an Essay on the Rise and Progress of Manufactures and Commerce in Great Britain: compiled by Joshua Montefiore, author of Commercial Precedents, &c. 4to.

Remarks on Currency and Commerce. By John Wheatly, Esq. 8vo.

An Abridgment of Mr. Pinkerton's Modern Geography; and Professor Vince's Astronomical Introduction; with a selection of maps, large 8vo.

The fifteenth volume of Dr. Mavor's Universal History, to be completed in twenty-five volumes, nine for the ancient part, and sixteen for the modern.

An Account of the Island of Ceylon, containing its history and geography, a description of its various inhabitants, and natural productions; to which is subjoined the journal of an embassy to Candy. By Robert Percival, Esq. 4to.

The Trial of Colonel Marcus Edward Despard and others, on a charge of High Treason, before a Surry jury.

A Treatise on the Functions and Duties of a Constable. By P. Colquhoun, LL. D.

An Epitome of the Law of Landlord an Tenant, with Precedents. By William Woodfall, Esq. barrister.

A Review of the Anti-Jacobin, Critical, and Monthly Reviews, with Remarks on Literary Journals, extracted from the Christian Observer, with a few additions and alterations.

Letters of the late Ignatius Sancho, an African, with Memoirs of his Life. By Joseph Jekyll, Esq. M. P. with plates, 8vo.

A New Medical Dictionary, compiled by Joseph Fox, M. D. revised and augmented by Thomas Bradley, M. D. pocket size.

Facts and Observations respecting the Air-Pump Vapour Baths in Gout, in Rheumatism, Palsy, and other Diseases. By Ralph Blegborough, M. D. 12mo.

An Account of the Galvanic Experiments performed by Professor J. Aldini, on the body of a Malefactor lately executed at Newgate, with a short view of other experiments.

Journal of the late Campaign in Egypt,

including Descriptions of that country, and of Gibraltar, Minorca, Malta, Marmorice, and Macri; with an appendix, containing official papers and documents, by Thomas Walsh, captain in the 93d regiment; with engravings, 4to.

An Address to the Public, from the Society for the Suppression of Vice, instituted in London, 1802, setting forth the utility and necessity of such an institution, &c. with a List of the Members.

A Life, and some posthumous Works of William Cowper, Esq. with an introductory Letter to Earl Cowper. By William Hayley, Esq. 2 vols. 4to.

The Works of Abraham Cowley, with Dr. Johnson's Preface, and Remarks, by (the re-editor) J. Aikin, M. D.

Poems by N. Bloomfield (brother to the Author of the Farmer's Boy,) &c. containing an Essay on War, &c. with a Preface by Capel Lofft.

Calista; or, a Picture of Modern Life. By Luke Booker, LL. D.

A Comparative View of the Huttonian and Neptunian System of Geology, in answer to the illustrations of the Huttonian theory of the earth. By Professor Playfair, 8vo.

The Elements of Natural and Experimental Philosophy. By Tiberius Cavallo, F.R.S. 4 vols. 8vo. with engravings.

## RELIGIOUS INTELLIGENCE.

### SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

A REPORT (being the 19th) has just been published by this Society. The most important article contained in it is an introductory letter to the present Chancellor of the Exchequer, from Thomas Bernard, Esq. In this letter Mr. Bernard considers the object for which the society was instituted in three points of view.—First, The prevention of vice and contagion.—Secondly, The promotion of virtue and industry.—And thirdly, (which we must consider, under the divine blessing, as the only effectual ground-work of the rest) the general diffusion of MORAL AND RELIGIOUS EDUCATION.

In considering the first of these topics, Mr. Bernard notices with great judgment and discrimination, some of those circumstances which have the most powerfully affected the moral habits of the poor. *The open and habitual breach of the sabbath* is first adverted to, and is justly regarded by Mr. Bernard as a source from which "much evil, and an infectious corruptness of manners," have directed their course through the land.

The breach of the sabbath, he traces to the *want of education* among the poor, as its first and most prominent cause.

"*Without early habits, and without early instruction in moral and religious duties, what can be expected from them in mature life;* especially if no provision is made for their accommodation in our *chapels and churches*, nor any means thereby afforded them of acquiring a familiar knowledge of *the doctrines and duties of Christianity*, which the precepts and examples of our Saviour, and the principles of our secession from the Romish Church, direct to be preached and propounded to ALL?" (p. 8.*)

The *example* of the higher ranks Mr. Bernard considers as another cause of the general breach of the sabbath by the poorer classes of the community; and we fully agree with him in this opinion.

"The sabbath is now reserved and set apart, *as an open* day for the exhibitions of the vain, the feasts of the opulent, the concerts of the idle, and the philosophical meetings of the learned; while the menial servant, and the casual passenger, are corrupted by the example of those to whom they should look up for instruction and amendment." (p. 10.†)

Mr. Bernard then proceeds to notice the pernicious effects on the moral and religious habits of the people, of *dram-drinking*,‡ *lotteries, and the profane and immoral representations on the stage; of large manufactories* as at present conducted; of the mode in which *parish relief* is too often administered; and lastly, of *mendicity*. We cannot follow him through all his remarks; but we earnestly hope, that not only Mr. Ad-

* We sincerely hope that this wise and just representation will not be without its due effect.

† Will it be improper or unseasonable to remind those to whom the above representation is justly applicable, that, if in judgment for our neglect of HIM, the Almighty should visit our land with foreign invasion, or with that domestic insubordination, which their conduct has a direct tendency to generate; their share of the common responsibility, and may it not be feared, of the common punishment, will exceed the general lot?

‡ See on this subject a valuable paper extracted from "Reports on the Diseases of London," by Dr. Willan, and published, for general distribution, by *the Society for bettering the Condition of the Poor.*

dington but the legislature will give to his humane suggestions on these various topics, the attention which they deserve. Those who administer the affairs of government, ought always to remember, that whenever they are tempted by the plausible, but too often fallacious, plea of expediency or political necessity, to deviate into measures calculated to injure the morals of the people, they are effectually contributing to destroy the fabric which their short-sighted policy is intended to uphold. This remark we mean particularly to apply to the evils of *dram-drinking and lotteries.*

We recommend to the attentive consideration of the benevolent, the remarks of Mr. Bernard on the *injury arising to the poor from contagious fever*, and on those subordinate means *of promoting virtue and industry*, which are within the reach of every man possessing a competence.‖

"But of all the means of soothing the distresses, improving the habits, and encouraging the virtues of the poor," Mr. Bernard most justly observes, "none will be found more gratifying or more effectual than a general and impartial provision for the EDUCATION of their children." (p. 30.)

And with no less justice he remarks, that

"*A system of moral and religious instruction, connecting the rising generation with our civil and ecclesiastical establishment, is not only the first and most beneficial act of charity, but the wisest and most politic measure of the state.* At the present awful crisis of the world, it is of increased and accumulated consequence; as the hope and expectation of the country will, in a great degree depend upon its effect and influence. Whether we regard, generally, the fallen state of man, and the consequent corruption of our nature,—or, directing our view to the British empire, we estimate the recent and unmeasured increase of wealth, luxury, and dissipation, in this country,—or whether we turn our eyes to Europe, and contemplate the seeds of anarchy, insubordination, and infidelity, so industriously and so successfully disseminated over the modern world,—we shall discover causes of civil disorder and dissolution, which must appal the most undaunted mind. We all are sensible that the present and immediate *palliative*—is that firm and provident administration of the means of government, for which we look with increasing confidence to yourself, and to his Majesty's other Ministers. But, impressed as your mind is upon this important subject, it is unnecessary for me to observe, that the true *medicine of the soul*,—the restorative to health and strength,—the only effectual and unfailing remedy *for the moral evils of society*,—is a general system of religious and virtuous education." (p. 31, 32.)

"The advantages of such instruction have been felt and proved, wherever the experiment has been tried." (p. 33.)

After adducing some instances in proof of this assertion, Mr. Bernard adverts to the apprehensions entertained by some individuals lest

"The prevalence of other schools than those of our own persuasion, and the zeal and activity of the conductors of those schools, should produce, on the rising generation, effects unfavourable to our national and established Church. If it should appear to temperate men, that such an apprehension is not entirely groundless, the consequences will be too important to be neglected: and the causes will appear to be too deeply founded in real and existing circumstances, to admit of any other prevention, except what I trust all our Christian brethren will rejoice in,—*the adoption, on our part, of the same extended and general system of* EDUCATION, *regulated according to the rites and doctrines of the Church of England.* Whoever, indeed, is anxious for the duration and prosperity of our establishment, whether in Church or in State, must be interested in

‖ Mr. Bernard observes, (p. 24) that "the industrious labourer hath this consolation, that *his duty* is as limited as *his enjoyment.*" We are willing to ascribe this sentiment to inadvertence, but we think it right, for the sake of our readers, to say a few words upon it. We are not aware that there is a single temper of mind to be cultivated, or a single duty to be practised by the rich, which is not enjoined with equal strictness upon the poor. The poor are under the same obligations with the rich, *to love God with all their heart, to love their neighbour as themselves, to do all to the glory of God, to be holy as God is holy*, &c. &c. The external conduct which flows from dispositions of love to God and man will, doubtless, vary according to circumstances; but the *duty* of loving God and man is the same in its nature, extent, and intensity in all cases. The rich, it is true, will have to account for the use of wealth, time, talents, knowledge, and influence, which the poor were destitute of; and their responsibility is, indeed, an awful one. But the poor are equally bound to possess all those tempers and dispositions of mind, which would have led to a right employment of these talents had they been enjoyed by them; and they have this further responsibility, that they have not been exposed to the powerful temptations which wealth brings with it. (See Mark x. 23.) We would further remark that true *consolation* can only arise from *holiness*, which may be considered as the *concrete* of all Christian *duty.*

the adoption of a prudent and practicable extension of the means of education;—so that its benefits may be offered to every individual; as a preservative, not only for youth, but for the other ages of the poor, against the taint of sedition and the poison of infidelity." (p. 37, 38.)

We very earnestly pray, that the Almighty may dispose the hearts of our rulers to attend to these important suggestions, and to take effectual measures for the amelioration of the moral condition of the people intrusted to their care, since it is righteousness alone which can truly ennoble and exalt a nation.

The letter of Mr. Bernard is followed by *an account of the Free-Chapel Schools, in West-Street, Seven Dials*, by John Dougan, Esq. We shall lay before our readers the substance of it.

On the 3d of May, 1802, there were opened in West-street, in the parish of St. Giles, day schools for 200 children of the poor in that neighbourhood. They have since been increased to 240. The schools are of the established Church, and connected with the free-chapel in West-street; where the children attend divine service on Sundays, morning and evening, and Tuesday evenings: and also on Thursday mornings, from nine o'clock to one, being the time fixed for their public examination.

For the education of each child, the parent pays, in advance, and in almost every instance with great regularity, a shilling a month; and there is reason to believe, that, if the school-house were adapted to receive 500 children, instead of 240, it would soon be filled.

The only persons employed in them are a master and two mistresses; dividing between them the charge of 240 children, collected in three separate schools. The salary of the master is £50. a-year, and of the two mistresses £32. and £30. a-year; for coals and candles for the schools, and the cleaning of the house, the master is allowed £16. 10s. a-year. The charge for house-rent, &c. is £50. a-year. Of books, paper, &c. the annual expense is about £15. To this will remain to be added the sum of £90. for clothing 90 of the children, who are the nominees of annual subscribers of one guinea each, or of benefactors of ten guineas each. There are also, on this establishment, Sunday-schools for 100 additional children, who are not paid for by their parents. The children of all the schools attend in the Free-chapel on Sundays,* and lead the psalmody of it with great correctness and intelligence.

The total expenditure of the Day-schools and Sunday-schools, being £283. 10*s.* is provided as follows;—1st. by £84. of annual subscriptions; 2dly. by £156. paid by the poor for their children's education, at thirteen shillings a year for each child; and thirdly, by the produce of two morning and two evening charity sermons, producing together about £50. making together a total of £290. and leaving a trifling balance to answer contingent expenses. When the cost of clothing the 90 children is deducted, the current expense of these schools for 240 children, and of the Sunday schools for 100 children (in so unfavourable a situation as the centre of St. Giles's), will not exceed by more than £37. 10*s.* the payments which the parents willingly make for their children's instruction.

The visitor of these schools, though he will not perceive any forced and immediate change in children who have been so long neglected, yet he will view with pleasure their advancement in cleanliness, decency, and order.

"The effect of the Thursday's examination, which continues from nine to one o'clock, in giving energy and activity to the children's minds, is very striking. It sometimes consists of the church catechism, divided into short queries, and attended with explanatory observations, and questions, on the master's part: and sometimes of a chapter in the Bible, accompanied with similar questions and explanations, addressed to them in such a manner as to fix their attention, and to improve their understanding. The account closes with an observation which is no less true than forcible; that "it is to the very general establishment of parish schools in Scotland, and to the power thereby given to parents to obtain the essential part of education at a moderate expense, that the Scotch are indebted for the valuable part of their national character." (p. 41—51.)

The remainder of the report contains some very important papers on the subject of Cotton-mills, but our limits will not allow us to give an account of them.

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Sir William Scott has been prevented by indisposition from bringing forward his proposed measure for regulating the residence of the clergy, but as soon as he is able to attend his duty in Parliament, it is his intention to proceed with it. His views upon the subject, we understand, have un-

* This has increased the congregation at the Free-chapel, not only on Sundays, but at the Tuesday evening lectures; many of their parents *attending out of curiosity at first* to see their children, and to hear them sing. Of these parents, the greater part are now become regular frequenters of the chapel, and devout and attentive hearers.

dergone a considerable modification since he first introduced it to the House of Commons. In the mean-time the bill for suspending prosecutions for non-residence has been renewed.

JAMAICA.

The colonial legislature of this island, by a law which passed on the 17th of December last, has prohibited unqualified preachers from teaching and performing the services of religion in assemblies of negroes. The offending preacher is to be taken into custody, and confined to hard labour one month for the first offence, and six months for every repetition of the offence.

This singular enactment, so contrary to the spirit of British Jurisprudence, has, happily, to receive the sanction of his Majesty before it can be considered as a permanent law of the colony: it has, however for the present, all the force of law. We have little doubt, that his Majesty, friendly as he has uniformly shewn himself to the principles of toleration, and to the rights of conscience, will mark with his disapprobation this proceeding of the Assembly of Jamaica. When a similar law was passed about ten years ago, by the legislature of St. Vincent, his Majesty was graciously pleased to signify that he could by no means give it his sanction.

The cruelty and injustice of the present law is considerably enhanced by the utter want of every species of religious instruction, in which the negroes of Jamaica are left by their masters. It is also well known, that the clergy of that island do not regard the negroes as a part of their spiritual charge; and that in very few of the twenty parishes into which the island is divided, is divine service performed above two or three times in the year. The negroes, therefore, are shut out from every means of religious knowledge, except such as irregular teachers may afford them: but even this resource is now cut off.

We may fairly presume, that the measure we are now considering originated, not in any fear of danger from the disloyalty of the preachers, or from the effect of their instructions in weakening the spirit of subordination among the slaves, but from the same dislike to religion, which causes so general and remarkable a neglect, and even contempt, of its ordinances as is well known to prevail throughout the island.

The planters of Jamaica cannot be ignorant of the happy effects, which the labours of *unqualified* preachers, as they are called in the act, have produced in the island of Antigua—effects which have proved of the highest benefit, not to the negro only, by the new hopes, desires, affections, principles, and motives, with which religion has inspired him; but to the master also, who has found the reward of his humane toleration in the increased fidelity, loyalty, industry, and affection of his converted slaves.

## VIEW OF PUBLIC AFFAIRS.

A VERY general apprehension of the renewal of hostilities between this country and France was suddenly excited by the following message from His Majesty, delivered on the 8th instant, to both houses of Parliament, viz.

"G. R.—His Majesty thinks it necessary to acquaint the House, that as very considerable Military Preparations are now carrying on in the Ports of France and Holland, His Majesty thinks it expedient to adopt measures of precaution for the safety of his Dominions. Although these preparations are avowedly directed to Colonial Purposes, yet, as great and important discussions are now carrying on between his Majesty and the French Government, the issue of which may be uncertain, and his Majesty being solicitous for the continuance of Peace, is induced to make this communication, in the full persuasion, that whatever may be the event, he may rely with perfect confidence on the public spirit and liberality of his faithful Commons, to take such measures as shall

conduce to the honour of his Crown, the safety of his Dominions and the essential interest of his people."

An address, expressed in nearly the same terms with the message, was voted on the following day. In this address, Parliament is understood to have concurred, only on the general principle of being ready to support his Majesty in maintaining the honour of his crown and the security of the empire. The points in dispute have not been disclosed by administration. Both the Parliament and the nation, therefore, are obliged to suspend their judgment respecting the chief circumstances which have occasioned his Majesty's communication, as well as the present naval and military preparations. The ministry, however, stand pledged to lay the whole of the negotiation before Parliament in the event of war; and we trust that they will make the propriety of their conduct clear, not only to men possessed of a more than ordinary share of national pride and jealousy, not only to political friends and partizans, but to the common understanding of the nation.

It is impossible for a *Christian Observer* to contemplate the probability of being again involved in hostilities, without anxiety and pain. War, however mitigated by the practice of civilized nations, is one of the greatest of human evils; and the recurrence of it, after so short an interval, must be more than ordinarily calamitous to both nations. The chief danger to this country arises, in our apprehension, not from a defect of wisdom and energy in our councils, or from a dearth of able generals and admirals; not from the want of a sufficient superiority in our navy, or of pre-eminent valour in our army, or from any inability or indisposition in our people to resist sudden invasion; but from sources of a very different kind. We are a mercantile, manufacturing, rich, and luxurious people. We are, at the same time, burdened heavily with taxes, and indisposed to bear the augmentation of them. We are too apt to complain even of necessary evils; and though, in general, sufficiently prompt to resent a national injury, we are by no means patient of those long continued privations, which a protracted war must occasion. Popular discontents are apt to rise up among us. Our poor are disposed to impute to the government the unavoidable trials of their state, and those of them who live in our manufacturing towns are peculiarly dissolute. The more opulent classes are corrupted, in no small degree, by their wealth. Their dissipation exceeds that of former times. Infidelity also has made considerable advances among us. It pleased God lately to visit us with a long war, and having too little regarded his judgments, we have reason to fear lest his wrath should be again kindled against us. "Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction. They have made their faces harder than a rock, they have refused to return." Jer. v. 3.

During the late contest, this nation was remarkably disposed to value itself on account of the superiority of its cause, forgetting that a cause may be good, and that those engaged in it may, nevertheless, be justly liable to the divine chastisement for their offences. We boasted that we were Christians, and charged the French with rejecting the Gospel of Christ and even proclaiming their apostacy. We did not consider how nominal was a great part of our Christianity, and how superior were our advantages both as Protestants and members of a free country. We forgot that we transgressed against the *light;* while the very religion of France had been for ages debased by superstition; and while also their former government had been only a mitigated despotism. God did not assert our cause in the manner expected by us. Our own corruptions fought against us. The radical evils of our system in the West Indies appeared from the necessity of sending thither, in the commencement of the war, a large force which was unable to endure the climate; a force which might, perhaps, have accomplished the most important

objects on the continent. Many of our people were turbulent and disaffected; and the lower classes in Ireland rose up in rebellion. Our sailors, made true to us by discipline, much more than by their being taught to fear God and honour the King, mutinied on more than one occasion. Our political parties fought vehemently against each other, and some individuals among them seemed almost as much disposed to favour the disaffected, as to resist the common enemy. The men of middling rank grew weary of their burdens, and were at length impatient of the only species of tax which was likely to meet the alarming exigences of the occasion. In the midst of these circumstances we experienced some signal interpositions of Providence, and at a most unexpected moment it pleased God to send us peace. It is to be feared, however, that this blessing, instead of raising in us gratitude for the divine goodness, has led to much abuse of his gifts, to a more than ordinary degree of thoughtlessness and dissipation, and in many to a more unrestrained pursuit of vicious pleasures.

Here then is our real danger. There is a degree of corruption in the land, which, if left to produce its own natural consequences, may, under some very supposeable circumstances, bring on the most tremendous evils; and our chief fear ought to be lest the Almighty, seeing us regardless of his judgments, and insensible to his past deliverances, should withdraw his special protection. We wish not to inspire despondency; far from it. We are anxious only to warn our countrymen against relying on human means for their deliverance. We are desirous of reminding them, that our strength consists not in navies or in armies, but in the favour of the Almighty. We have often lamented, that on the occasion of every new war, the appeal is apt to be made rather to our national pride than to our sense of duty. It is not because we swell with a consciousness of our importance that we ought to go to war, but upon a sober estimate of our obligations, in the sight of God, to take up arms in defence of those invaluable blessings by which we are distinguished.

We should, undoubtedly, enter into a new war with some great advantages. The chief of these would be the strong persuasion which the country, as we trust, would have of the indisposition of ministers *unnecessarily* to embark in it. They who made the peace are not likely to make war in less than two years, without some strong ground for it. We have also the benefit of now more fully knowing, that the promises of the French to improve our constitution for us are completely fallacious. The enemy also, with whom we have to contend, is understood to be, not the French nation, but Bonaparte, whose true character is well known and duly appreciated. This man, an unbeliever in France, a Papists in Italy, a Mussulman in Egypt, has again become a Papist in the hope of consolidating his authority. He has moreover destroyed every spark of liberty in the land which he governs. He has silenced the press, filled the capital with his spies, and the country with his soldiers. He has interdicted public debate, and excluded the principle of representation; has established in favour of military men, his only order of merit, and, under the name of consul, has assumed more than imperial authority. He has trampled on the rights of neighbouring independent nations; has probably projected in his own mind the most extensive foreign aggressions; and has shewn himself, by many concurrent proofs, the peculiar and inveterate enemy of this country. In opposing the encroachments of such an enemy, every hand and heart in the country will, as we trust, be firmly and cordially united.

May it please God, in his providence, to avert from us the necessity of measuring our strength with that of this modern Cæsar; or, if he calls us to the combat, may he endue us both with firmness and humility, and with confidence in his divine protection. May we learn to lay aside our selfish passions, and be ready to make those large sacrifices which will unquestionably be

necessary even for our immediate safety; and especially may the true Christians of the land set the example of ready obedience to the calls of government, and of a liberal and enlightened patriotism.

FRANCE.

About the close of last month, an important state paper was addressed by the First Consul to the Legislative Body. It contains such an exposition of the internal state and external relations of France, as Bonaparte wishes to exhibit in the eyes of the French and of Europe. He represents the wise measures adopted by government, to have universally produced the most beneficial effects, and to have greatly promoted the national prosperity.—With regard to his foreign policy, it is plain that he thinks it sufficient to justify any step he may take that it tends to the aggrandisement of France. The reasons alleged for the seizure of Piedmont are, "the abdication of the sovereign, the wish of the people, and *the necessity of things.*" The menacing language which Bonaparte employs towards Holland shews, that he is displeased with the slight symptoms of a returning spirit of freedom which have appeared in that country. In Germany, the mediation of France is stated to have placed every thing on its proper footing. Great Britain is represented as having afforded the Chief Consul ground of complaint, by the non-evacuation of Malta and Egypt, and as being torn by two contending parties, one of which (the party of Mr. Windham) is so eager to renew the war, that to guard against their machinations France must keep on foot an army of 500,000 men. A hope of peace, however, is afforded by Bonaparte, since "Great Britain *alone* cannot cope with France," and at present no continental power will join her in a war.

According to an account delivered to the First Consul by the Minister of Finance, and published in the *Moniteur*, it would appear that the state of the French finances is much improved. In order to encourage agriculture and manufactures, a reduction is to be made in the land-tax for the year twelve, of about £440,000 sterling, and the tax on doors and windows is no longer to attach to manufactories.

The First consul has again brought forward his civil code with some alterations. It is not probable that the legislative body will a second time oppose it.

We have already mentioned the strong dislike which the French conscripts have shewn to the West India service. Letters from Jersey and Guernsey state, that numbers of them had found means to escape thither, and had since put themselves on board American vessels.

His Majesty's message of the 8th inst. was inserted, without any comment, in the *Moniteur* of the 14th, and nothing has since been said upon it in that paper. In the other journals they have been less reserved, and Great Britain is charged with ambition and perfidy. The French funds have fallen about 8 per cent.

We are assured from good authority, that a day or two after the account of what had passed in this country reached Paris, the following scene took place in the drawing-room of Madame Bonaparte, and in the presence of the ambassadors of the different powers, and of a numerous assemblage of persons of distinction.

Bonaparte entered the saloon with an unusual alertness of manner, and, after saluting the company, he addressed himself to Lord Whitworth, in a tone sufficiently loud to be heard by all who were present—"You know, my Lord, that a terrible storm has arisen between England and France."

*Lord Whitworth.*—"Yes, General Consul, but it is to be hoped that this storm will be dissipated without any serious consequences."

*Bonaparte.*—"It will be dissipated when England shall have evacuated Malta. If not, the cloud will burst, and the bolt must fall. The King of England has promised, by Treaty, to evacuate that place, and who is to violate the faith of treaties?"

*Lord Whitworth (surprised on finding himself questioned in this manner, and before so many persons)*—"But you know, General Consul, the circumstances which have hitherto delayed the evacuation of Malta. The intention of my Sovereign is to fulfil the Treaty of Amiens; and you know also———"

*Bonaparte (with impetuosity.)*—"You know that the French have carried on the war for ten years, and you cannot doubt but that they are in a condition to wage it again. Inform your Court, that if, on the receipt of your despatches, orders are not issued for the immediate surrender of Malta, then *War is declared.*—I declare my firm resolution is to see the Treaty carried into effect, and leave it to the Ambassadors of the several Powers, who are present, to say who is in the wrong. You flattered yourselves that France would not dare to shew her resentment whilst her squadrons were at St. Domingo. I am happy thus publicly to undeceive you on that head."

*Lord Whitworth*—"But, General, the Negotiation is not yet broken, and there is even reason to believe——"

*Bonaparte.*—"Of what Negotiation does your Lordship speak? Is it necessary to negotiate what is conceded by Treaty—to negotiate the fulfilment of engagements and the duties of good faith?"

Lord Whitworth was about to reply—

Bonaparte made a sign with his hand, and continued in a less elevated tone—"My Lord, your Lady is indisposed. She may probably breathe her native air rather sooner than you or I expected. I wish most ardently for Peace, but if my just demand be not instantly complied with, then War must follow, and God will decide. If Treaties are not suffi-

cient to bind to Peace, then the vanquished must not be left in a condition to offer injury."

Here this unexpected *conversation* terminated.

Bonaparte afterwards walked up and down the hall, and discoursed with several persons with an assumed air of gayety. To the English, however, who met his eye, his regards were limited to a cold salute.

SWITZERLAND.

The new constitution prepared for Switzerland, under the mediation of the First Consul, has been made public. The government is federal; but a different constitution has been given to each canton, and many of the ancient aristocratical rights have been abolished. In the act of mediation, wherein Bonaparte guarantees, what he calls, the independence of Helvetia, he uniformly assumes the style of royalty, *we* and *us*.

A letter addressed by General Ney to the Swiss Prefects, demonstrates the injustice of the measures adopted by the First Consul towards that country. It is acknowledged, that the mass of the people are enemies to French interference, that they look upon the French soldiers with detestation, and eagerly watch the moment of escape from their galling yoke. The picture given of the Swiss is that of a people kept in subjection by the immediate pressure of powerful tyranny, but determined to persevere in their efforts to recover their lost freedom. Emissaries from England, are, as usual, represented to be at the bottom of every threatened disturbance.

BAVARIA.

The Elector is employed in executing extensive plans of reform throughout his dominions. He has left only twelve abbeys of monks, and four of regular friars. Tythes, in future, are to be paid in money, at a fair valuation of the average produce.

GERMANY.

The affair of the indemnities, which seemed to have been brought near to a conclusion, has met with new and unexpected difficulties on the part of the Austrian Cabinet.

TURKEY.

It has been announced by authority, that the disputes between the Porte and the Egyptian Beys, have at length been amicably adjusted, through the mediation of the British Ambassador. The particulars are not known.

AMERICA.

The revenue of the United States of America, which, in the year 1790, amounted only to 6,124,000 dollars, in 1801, had increased to 11,359,000 dollars; the increase of tonnage within the same period was 480,000 tons, and of seamen 29,340: the increase of population amounted to 1,285,476 freemen, and 179,093 slaves. The total population at present is about 6,100,000, of whom 876,790 are slaves.

In consequence of a late act of our Parliament, relative to the repeal of discriminating and countervailing duties on American vessels and goods, a resolution has been adopted by Congress, conditionally repealing those which had been imposed by them on foreign vessels and goods.

Great hopes are entertained that an amicable arrangement will take place between America and Spain, with respect to the navigation of the Mississippi, and in the mean time that navigation is left open as formerly. The cession of Louisiana and Florida to France has caused a great sensation in the Southern and Western States.

An act to prevent duelling passed last Sessions in the Assembly of North Carolina, by which it is enacted, that no person sending, or accepting a challenge, or fighting a duel, though no death ensues, shall ever after be eligible to any office of trust, honour, or profit in this state, any pardon or reprieve notwithstanding; and shall further be liable to be indicted, and, on conviction before any of the courts, shall forfeit and pay the sum of £100 to the use of the state. And if any fight a duel, by which either of the parties shall be killed, then the survivor, on conviction thereof, shall suffer death, without benefit of clergy; and their second or abettors shall be considered accessaries before the fact, and likewise suffer death. This act reflects great credit on the wisdom and enlightened policy of the legislature of North Carolina.

ST. DOMINGO.

The accounts published in France represent the affairs of this colony to be in an improving condition, since the time of the accession of Gen. Rochambeau to the chief command; but we have ourselves seen a letter written by a very respectable gentleman, resident in St. Domingo, to a house in town, dated the 1st of January last, which directly contradicts this statement. The negroes were said to be at that time *en pleine insurrection*; and the circumstances of the colony the most pitiable which can be conceived, and more desperate than at any period since the revolution. The whole of the open country, it was added, is in the hands of the *Brigands*, who closely invest all the towns, and even threaten them continually with attack. We may learn, from this circumstance, that little or no dependence is to be placed on the official accounts published in France respecting the state of St. Domingo.

About the beginning of this month it was asserted in the *Moniteur*, that the administration of this country, sincerely attached to peace, had consented to afford every facility to the French in re-conquering St. Domingo, except in the actual co-operation of troops and supply of arms; that our government had authorized the French West India merchants to procure what transports they could in this country; and that the French armies would find all necessary provisions in the ports of Jamaica.

We are not much disposed to credit the assertions of the *Moniteur;* but in this instance they have acquired the semblance of probability, in consequence of several British ships having been engaged by the French Government to convey troops and stores to St. Domingo, and being at this moment actually employed in that service. We are willing to believe, however, that these contracts have not been sanctioned by the approbation of our government; for to say nothing of the duty of guarding our seamen from all unnecessary exposure to the arts which may be employed by a vigilant and insidious enemy to corrupt their loyalty, it ought to be remembered, that we are bound by treaty not to assist in the subjugation of the negroes of St. Domingo. It is likewise worthy of remark, that a large body of the people, whom Bonaparte is now endeavouring to enslave, had entered into the service and pay of Great Britain on a promise of receiving their freedom at the end of a few years. They were enregimented and disciplined by us, and on our evacuating St. Domingo, they were transferred to Toussaint, with whom we made a treaty of alliance, by which he bound himself, among other things, to fulfil the promises we had made to these men. Both our treaty with Toussaint, therefore, and our engagements with the negro army, seem to require of us that, at least, we should not afford any active aid to the French in subjugating St. Domingo. It may be doubted whether good faith did not rather demand of us some interference in behalf of those whom we had flattered with the express promise of liberty.

We alluded in a former number to a letter said to have been written by Toussaint to Bonaparte, on the arrival of Leclerc at St. Domingo. We insert it without at all vouching for its authenticity.

"CITIZEN CONSUL,

"Your letter of the 27th Brumaire, has been transmitted to me by Citizen Leclerc, your brother-in-law, whom you have appointed *captain-general* of this island, a title not recognized by the constitution of St. Domingo. The same messenger has restored two innocent children to the fond embraces of a doating father. What a noble instance of European humanity! But, dear as those pledges are to me, and painful as our separation is, I will owe no obligations to my enemies, and I therefore return them to the custody of their *gaolers.*

"The forces necessary to make the sovereignty of the French people respected, have effected a landing also, and they are spreading slaughter and desolation around them. Why is it thus? For what crimes, and by what authority, are a rude, but inoffensive people to be consumed by fire and by the sword? We have dared, it seems, to form a constitution adapted to our circumstances; containing, as you admit, many good things, but containing others, forsooth, derogatory from the sovereignty of the French people. What is the sovereignty of the French people? In whom does it reside, and how far is it to extend? Is it to be beyond control, without measure, and without bounds?

"St. Domingo, a colony forming an integral part of the French Republic, aims at independence, it is said. Why should it not? The United States of America did the same, and with the assistance of monarchical France they succeeded and established it. But there are *defects* as well as presumption in our constitution. I know there are. What human institution is without them? Yet I will challenge that system you have imposed upon the Republic you govern, to shew a greater regard to personal or political liberty, to the freedom of speech, or the freedom of man. The high situation I fill is not of my own choosing; it has been forced upon me by imperious circumstances. *I have not overturned a constitution I had sworn to maintain.* I saw this wretched isle a prey to frantic and contending factions. My character, my complexion, gave me some influence with the people who inhabit it, and I was almost by their unanimous voice called to authority. I crushed sedition; I put down rebellion; I restored tranquillity; I established order in place of anarchy; I gave them peace, and I gave them a constitution. Have you, Citizen Consul, another or a better title to the commanding situation you occupy? If they enjoy not under it as great a portion of liberty as is to be found under other governments, the cause is in their habits of life, and in the ignorance and barbarity inseparable from a state of slavery. I established for an unfortunate race of beings, that were just loosened from the yoke, the only system of rule that was suited to their conditions or capacities. That it leaves room, in many instances, for coercion and despotism, cannot be denied; but is the constitution of the Republic of France—the most enlightened part of enlightened Europe—quite free from them? If thirty millions of Frenchmen find their happiness and security, as I am told, in the revolution of the 18th Brumaire, surely I should not be envied the love and confidence of the poor blacks, my countrymen. It will be for posterity to decide whether we have ruled through affection, or through apathy and fear.

"You offer freedom to the blacks, and say, 'that in all the countries you have been in, you have given it to the people who had it not.' I am not perfectly acquainted with the circumstances that have recently happened in Europe, but the reports that have reached me do not accord with this assertion. In fact, it is of little consequence. The liberty that is to be found in France, or Belgium, or Helvetia, or in the Republics, Batavian, Ligurian, or Cisalpine, would never be cordially received, or cheerfully acquiesced in by the people of St. Domingo. Such changes, or such freedom, are far, very far, from being desired even by us.

"You ask me, 'do I desire consideration, honours, and fortune?' Most certainly I do, but not of thy giving. My consideration is placed in the respect of my countrymen, my honours in their attachment, my fortune in their disinterested fidelity. Has this *mean* idea of personal aggrandizement been held out, in the hope that I would be induced thereby to betray the cause I have undertaken? You should learn to estimate the moral principle in other men by your own. If the person who claims a right to that throne on which you are seated, were to call on you to descend from it, what would be your answer? The power I possess has been as *legitimately* acquired as your own, and nought but the decided voice of the people of St. Domingo shall compel me to relinquish it.

"It is not cemented by blood, or maintained by the artifices of European policy. 'The ferocious men whose persecutions I put a stop to,' have confessed my clemency, and I have pardoned the wretch whose dagger has been aimed at my life. If I have removed from this island certain turbulent spirits, who strove to feed the flames of civil war, their guilt has been first established before a competent tribunal, and finally confessed by themselves. Is there one of them who can say that he has been condemned *unheard* or *untried?* And yet these monsters are to be brought back once more, and, aided by the bloodhounds of Cuba, are to be uncoupled and hallooed to hunt us down and devour us; and this by men who dare to call themselves *Christians*. Why should it excite your praise and surprise that I have upheld 'the religion and worship of God, from whom all things come?' Alas! that all-bounteous Being, whose Holy Word has but lately found favour in your republic, by me has ever been honoured and glorified. In his protecting care I have sought for safety and consolation amidst dangers and difficulties, when encompassed by treachery and treason, and I was never disappointed. 'Before Him and YOU I am,' as you say, 'to be the person principally responsible for the massacres and murders that are perpetrating in this devoted isle.' Be it so. In his all just and dread disposal be the issue of this contest. Let him decide between me and my enemies; between those who have violated his precepts, abjured his holy name, and one who has never ceased to acknowledge and adore him.

(Signed) "TOUSSAINT LOUVERTURE."

### CAPE OF GOOD HOPE.

This important station is still in the hands of Great Britain. The Dutch troops destined to take possession of it, were landed in the month of December, and measures were immediately taken for removing the English garrison. The first of January, 1803, at five in the afternoon, was fixed for finally delivering the fort to the Dutch; but at one o'clock of the same day, the Imogene frigate arrived from England with orders to retain it. The troops which had been embarked were landed with the utmost celerity; and before the Dutch were aware that any new movement was intended, the fortifications were again in complete possession of the English. A French squadron, with 4000 troops on board, was expected daily at the Cape.

## GREAT BRITAIN.

### PARLIAMENTARY PROCEEDINGS.

In consequence of a message from his Majesty, recommending it to the House of Commons, to take into their consideration, the situation of His Royal Highness the Prince of Wales, a bill was introduced by the Chancellor of the Exchequer, for enabling the Prince to resume the establishment which became his rank, but which the arrangements made in 1795 for the payment of his debts had obliged him to reduce. The annual income of the last Prince of Wales had been fixed at £100,000, exclusive of £13,000, arising from the revenues of the Duchy of Cornwall; that of the present Prince had been raised to £138,000, including the £13,000 just mentioned. By an act of parliament passed in the year 1795, £78,000 of this annuity had been appropriated to the liquidation of the Prince's debts. The object of the present measure was to place the Prince in the same situation as before the passing of that act, by enabling his Majesty to grant him an additional £60,000 a-year, and by repealing such part of the act of 1795, as directed the revenues of the Duchy of Cornwall to be applied to the liquidation of his debts. The Prince expressed himself perfectly satisfied with this arrangement, but intimated, at the same time, that as he owed debts for which no provision had been made, but which he felt himself bound to discharge, it would be impossible for him to resume the dignities appropriate to his station for a considerable time. This intimation gave birth to several motions, the object of which was to inquire into the state of the Prince's debts, with the view of granting him the means of discharging them, and at once resuming his establishment. These motions were, however, very properly overruled by the House, and the measures proposed by the Chancellor of the Exchequer were adopted, and they have since received the sanction of the House of Lords.

A bill has passed both Houses which enacts, that in the time of peace the militia shall be called out for twenty-eight instead of twenty-one days in each year, to be trained and disciplined.

We have already inserted (p. 183,) the message of his Majesty to Parliament, on the

subject of the military preparations carrying on in the ports of France and Holland. On the 9th instant, this message was taken into consideration by both Houses, and an address couched as usual in terms exactly corresponding to those of the message, was unanimously agreed to. In the House of Lords, Earl Spencer and Lord Grenville heartily concurred in the address, which they hailed as an indication of returning firmness and vigour in the government. Earl Moira complained of the want of explicit information with respect to the cause of alarm, but he likewise approved of the address, and made a speech upon the occasion which was calculated to rouse the spirit of the country to resist the encroachments of the First Consul of France. We lament, however, that not only by Lord Moira, but by almost every other speaker upon this occasion in both houses, the appeal was made to the pride and self-confidence of the people rather than to their sober judgment, and to their sense of duty. In the House of Commons Mr. Windham and his friends, though they did not vote against the address, alleged that government had afforded the House no light to direct its deliberations, and they, therefore, strongly called upon ministers to communicate, without reserve, the circumstances which had produced the present hostile aspect of affairs. The Chancellor of the Exchequer and Lord Hawkesbury, supported by Mr. Sheridan and the Attorney General, very satisfactorily justified the conduct of ministers in withholding, for the present, the information which was so vehemently called for. Lord Hawkesbury assured the House, that "should the differences now existing between this country and France unfortunately lead to the renewal of war, ministers would consider it as their duty to lay before the House all the causes of those differences, all the motives by which government had been actuated, and all the satisfactory information, even in its most minute details, which can be obtained. They will eagerly court a complete investigation of their conduct, from the conclusion of the definitive treaty to the latest moments of peace."

On the 10th instant it was announced to Parliament, that his Majesty intended to order the militia to be forthwith embodied; and on the following day 10,000 seamen were voted in addition to our present naval force.

On the 14th instant the India Budget was opened by *Lord Castlereagh* in the House of Commons. We are unable to follow his Lordship through the particular and minute statement which he exhibited of the company's accounts. The general result, however, was satisfactory, and shewed their affairs to have improved so far as to admit of their applying two millions a-year to the liquidation of their debt in time of peace, and one million even in case of war.

Much of the attention of the members of the House of Commons continues to be occupied by Election Committees. The most remarkable decision which has taken place, is that of the Nottingham election. The committee reported, that *Joseph Birch and Daniel Parker Coke, Esqrs.* were not duly elected, and that the last election at Nottingham was void with respect to one of the burgesses. They further reported that *John Allen, Esq.* the returning officer, had acted contrary to his duty; that Mr. Coke had been forced, at the hazard of his life, to quit the town; and that no pains had been taken by the magistrates to preserve the freedom of election. This report was entered on the journals of the house, and a resolution adopted that no new writ should be issued for Nottingham till the report had been considered; and in the mean time leave was given to bring in a bill for securing the freedom of election at that place.

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His Majesty's Message to the House of Parliament respecting the existing differences with France, the hot press of seamen which immediately followed, and the bustle and activity visible in every department of the naval service, caused a very lively sensation in the capital, and stocks soon fell seven or eight per cent. Omnium at one time bore a discount of fifteen per cent. and three per cents. were done at sixty-two and a half; their price has since risen to sixty-five. The corn exchange was likewise affected by the sudden change in the aspect of affairs, and wheat rose about four shillings a quarter. This rise, however, was, perhaps, partly to be ascribed to the stagnation of water carriage owing to the impress for seamen, which prevented a regular supply of grain from coming to market; as it has again fallen in price.

Two proclamations were issued on the 9th instant, one for recalling seamen from foreign service, and the other for encouraging seamen and landmen to enter on board of ships of war.

Orders have been issued to increase the army; and a number of ships of war are put into commission; and in all the dockyards the utmost exertions are used to prepare ships for sea.

On the 21st of February came on before Lord Ellenborough and a special jury, the trial of *M. Peltier*, author of a periodical paper called L'Ambigu, for a libel on the First Consul of France. He was found guilty on the ground, as we conceive, that his writings tended to excite the French to insurrection against Bonaparte's government, and to the assassination of his person. This trial gave occasion to an angry paragraph in the *Moniteur*, in which our government is blamed for bringing *Peltier* to trial, when the Alien Bill gave ministers the power to send him at once out of the country.

During the last six weeks a disorder, to which the name of *influenza* has been given, has prevailed almost universally in London. It has been attended with catarrh and fever, and followed by great prostration of strength.

In several instances it has produced considerable danger, but we have not heard of its proving fatal in any.

## TREASONABLE CONSPIRACIES.

We state, with very great concern, that at the last *York* Assizes, two men, both of *Sheffield*, were convicted of having feloniously administered oaths to several persons to engage in a conspiracy for subverting the government. The objects of the association were stated to be *to overturn the parliament, to make this a free nation, and to rule themselves.* These objects were to be obtained by fighting; and if any fell in the contest, provision was made for their wives and families. The prisoners were proved to have said, that in *Sheffield* alone one thousand men were associated for the above purpose. Weapons had even been prepared by order of one of the prisoners, of a particular construction, (about three times the size of a carving knife blade, but edged on both sides like a dagger,) which were produced in court. The guilt of the prisoners was very clearly established; and had they been tried for treason, they would, without doubt, have suffered capitally. No other punishment could be inflicted upon them than that of seven years transportation.

We are led by this trial to recur to what lately passed in the metropolis. The main features of the *Sheffield* association bear so strong a resemblance to those of *Colonel Despard's* conspiracy, that a presumption arises of their having had the same origin, which is strengthened by a part of the evidence produced against the *London* conspirators. To the extensive organization of treason, *Colonel Despard* probably alluded in his dying speech, when he took credit to himself for having done all in his power to procure happiness and freedom for Britain, and for mankind in general. We have great cause to be thankful, that we have escaped that species of emancipation which the remorseless spirit of *Despard*, and the daggers of his associate were preparing for us. And we trust that the number of those is small, who looked for an increase of happiness to their government*.

In our last number we gave it as our opinion, that the behaviour of *Colonel Despard* upon the scaffold, furnished an additional evidence of his criminality, as well as an instance of that total insensibility to moral considerations, which marks the true disciples of jacobinism. This inferrence appeared to us to be so obvious, that we should not have thought it necessary again to advert to it, had we not been assured that Despard's protestations of innocence have been employed, by the disaffected, to cast upon the government the odium of injustice and tyranny. But no meaning can be put upon the words he used, which does not prove his hostility to the existing constitution of his country, and his wish to overturn it. Even the incidental expression "Citizens" must be allowed, in this view, to have no small weight. It is true, that *Colonel Despard* protested his innocence even in the moment of death. But when the clear and unequivocal evidence, which substantiated his guilt beyond the possibility of a real doubt, is considered, what do these protestations prove except his utter disregard of every moral obligation, and of every religious sanction, and the general misery which must have followed even the partial triumph of such a character? Yet this man was the *avowed* champion of "freedom, humanity, and justice," whose aim, if we believe him, was uniformly directed to the overthrow of "*falsehood*, tyranny, and *delusion!*"

Some have ventured to attribute the seeming rashness of *Colonel Despard's* schemes to mental derangement, and have thus endeavoured to excite commiseration for his fate. The falsehood of this insinuation, which was made without the shadow of a foundation, will be more clearly evinced, if it appear that his plans were of that extensive nature which the recent trials at *York* give us reason to suppose. That *Colonel Despard* was an object of the greatest compassion we readily admit; for who that believes the Bible can view unmoved, a fellow-creature hardening his heart against God even upon the verge of eternity? But that he was not insane, except as every obstinate offender against the divine authority, and every contemner of the grace of the Gospel are insane, is sufficiently evident. The perfect command he seemed to possess over his feelings, as well as the judicious application which he made in his dying speech to the bad passions of the populace, by which he must have hoped to inflame their minds against the government, and thus to gratify that revenge which seemed to be his ruling passion, must for ever acquit him of this imputation. In some of our future numbers, we mean to exhibit in contrast to the dying scene of the infatuated *Despard*, an account, with which a correspondent has favoured us, of the manner in which some of those eminent characters, whom, in the civil wars, party rage and political rancour brought to the scaffold, met their unmerited fate.

* May we not trace the influence which the arts of jacobinical seducers have had, at times, upon the minds of the lower classes, to that *want of moral and religious education* of which Mr. Bernard complains? (See p. 180.)

# OBITUARY.

## FARTHER PARTICULARS RESPECTING MR. FINLEY.

We are happy to be able to furnish our readers with some further particulars respecting Mr. Finley, of whose last days we gave a detailed account at the close of our number of February.

He was the son of a clergyman in Lincoln-

shire, who though much respected in his neighbourhood, is said to have indulged in a style of living ill-suited to his station and circumstances. To this example of inconsiderate expenditure may, perhaps, be attributed much of that thoughtlessness and vanity, which prepared the way for Mr. Finley's misfortunes in life.

His father purchased for him, when only fifteen years of age, a commission in the 11th regiment of foot, which he joined in Ireland. He accompanied the regiment thence to Gibraltar, and after about six years, having come home on leave of absence, he married a lady of small independent fortune. He now retired from the army, and fixed his residence in the North of England. In 1795, his wife died in child-birth. In 1797, he married again; and the relations of his first wife having commenced a suit in chancery, which is still undecided, in order to recover her fortune, it became necessary for him to procure some employment. He accordingly obtained a lieutenancy in the Bucks Militia. He served with that regiment in Ireland during the rebellion, and being attached to a flank company was engaged in every action in which the regiment had any share. On his return to England, he was appointed barrack-master at Maker Heights, at which place he continued to discharge his duty, until compelled by his pecuniary difficulties, to solicit leave of absence. While Mr. Finley held this office, he is said to have performed its duties with fidelity, and both in that and his former situation, to have invariably conducted himself as a loyal subject, zealous in support of his Majesty's government. Being unable to effect an accommodation with his creditors antecedently to the expiration of his leave, he made known his case to the late Secretary at War, who had the kindness to permit a substitute to perform the duties of the office, while he was endeavouring to settle his affairs. At this critical juncture a change took place in administration, and Mr. Finley being absent from his post was ordered to be superseded. He then applied to the Duke of York for an appointment to some regiment on *foreign* service, but before this object could be accomplished the preliminaries of peace were signed, and his prospects in the army were at an end. From this period may be more immediately dated Mr. Finley's ruin. Not having the smallest means of supporting himself and wife, they suffered the most extreme distress for several months. In May 1802, his wife was delivered of a son, and being unable to procure even bare necessaries for his family, the growing pressure of his wants drove him to the desperate expedient of forgery; and in the course of a short time, it appears that he perpetrated that crime in no less than nineteen instances. Mr. Finley pleaded insanity on his trial in extenuation of his offence, but this plea could not be substantiated. It may not be improper to remark, that after his mind underwent the change related in our last number, he never pleaded this excuse, although he declared that the extreme distress which his family endured, rendered him regardless of the consequences of his conduct.

We shall now offer a few observations on the narrative which has been given, and our chief object will be to shew the predisposing causes of that criminal conduct for which Mr. Finley suffered death.

The example set before him in his youth has already been adverted to: its influence on his subsequent conduct was probably considerable. His introduction into the army, and his consequent exposure to temptation, at an age when the restraint of parental authority is peculiarly needed, must also have been highly unfavourable to him. Mr. Finley was naturally of a very social turn. Having a prepossessing exterior, a flow of spirits, much good humour, and considerable talents for conversation, his company was eagerly desired, even by his superiors in rank and fortune. Those attentions which he was, perhaps, ready to ascribe to exuberant kindness and affection, but which often arise from a selfish desire of being amused, served to nourish his vanity, till it became a governing principle of his conduct. On this rock he may be considered as having made shipwreck; for he was thus exposed to peculiar temptations through the possession of gifts which, if subservient to religion, would have greatly contributed to his comfort and usefulness.

His vanity, by leading him to affect the habits, and imitate the profuse expenditure, of his superiors in rank and fortune with whom he associated, was the cause, first of his pecuniary embarrassments, and then of dishonourable expedients for raising money. Unused to reflection, and accustomed to gratify the vanity of the moment, he scrupled not to incur almost certain though future disgrace, for the sake of his present reputation as a man of fashionable appearance. We here allude not to the crime for which he was tried, but to a previous practice of borrowing money on false pretences, and making solemn engagements to repay it, engagements which, as he well knew, were not likely to be fulfilled. By this habit of violating truth, was he gradually prepared for the perpetration of the crimes which brought him to the scaffold.

If the reader has lived much in the world, he must have been accustomed to hear vanity treated as a very slight and excuseable failing. The habits of polished society, and the system of modern education, are extremely favourable to the growth of this ruinous passion. We call it ruinous, because when it governs the conduct, even though it should not lead to the consequences exhibited in the case of Finley, it indicates at least the absence of true religion.

It is observable, that Mr. Finley appeared to feel no remorse, and entertained no consciousness of his spiritual danger, until some time after he had been condemned. He professed, and no doubt sincerely, to believe the Bible; but he acted as if he believed it not.

This is no uncommon case. Multitudes admit the Bible to be true: their understandings have, perhaps, been convinced of its authenticity, or the prejudices of education have secured them against professed infidelity, and yet they make no use of the truths of religion. They feel no lively sense of the evil of sin; no real dread of that anger of God which is denounced against it; no cordial desire of an interest in the promises of the Gospel; in short, no anxiety respecting their souls: this is a paradox which would scarcely be believed, if daily observation did not prove the fact.

But though Mr. Finley appears under the character of a believer of this description in one part of that relation which has been given, how different was the faith to which he afterwards attained. He seems to have become a new man: the strong figures of the New Testament are no more than adequate to describe the extent of the change which passed upon his mind? And if this change were real, as we hope and trust it was, to what ought it to be ascribed? To what but to the power of divine grace blessing those means which were employed for his conversion. The perusal of *Doddridge's Rise and Progress*, and of *Scott's Essay on Repentance*, the conversation of the clergyman, prayer, meditation, and self-examination—all these were the means—means which were rendered efficacious by the free and unmerited grace of God—"By grace are ye saved through faith, and that not of yourselves, it is the gift of God."

We shall add only one other observation. It has been the opinion of some, that they who have proceeded to the length of committing many and heinous crimes, are more likely to be converted than men of inferior guilt, and it may possibly occur to a few of our readers, that the case of Finley favours a supposition of this sort. The sentiment, in our conception, is both antiscriptural and dangerous, and is by no means warranted by facts. Is it to be assumed that, because the grace of God is free, it will ordinarily be granted to old and daring rebels against his authority, in preference to persons whose sins are less? Can this be the general rule of proceeding, which a God of holiness prescribes to himself? Is it safe to affirm such a doctrine without the plain warrant of scripture? We grant that instances are to be found of peculiarly atrocious offenders, who have repented at the eleventh hour. We are persuaded, however, that the examples are few, and that we may often find some distinguishing circumstances of a hopeful nature in the case of penitents, who appear to be of this class. In general we may affirm of old offenders, in the language of Scripture—"Can the Ethiopian change his skin, and the leopard his spots?" We also admit, that some persons of bad character *among men* are much nearer the kingdom of heaven than others, who have a fairer reputation. Thus the publicans were preferred to the pharisees by Jesus Christ, although the former were in worse credit with mankind. The pharisees, however, were probably far greater sinners: they had certainly more pride, and pride is, perhaps, the first of all crimes in the sight of God. We may, therefore, *generally* affirm, that *the greater the sinner the farther from the kingdom of heaven.* It ought to be added, that in proportion as a man's education has been irreligious, and his mind has become strengthened in unbelief, the probability of his repentance seems to be diminished. It has been observed of Mr. Finley, that he was the son of a clergyman, had uniformly believed in the general truth of the Scriptures, and was not without reverence for religion. These circumstances, though it is not in these that Christianity consists, were evidently instrumental to his conversion. Despard, a confirmed infidel, refused to communicate on religious subjects with the minister who attended him. He thus deprived himself of the very means of grace. It has been also intimated, that Mr. Finley was a loyal man. He had an utter detestation of revolutionary principles, and seems to have been strongly prejudiced against the atheism connected with them. We would by no means estimate too highly, either general respect for religion arising out of early prejudices of education, or that rectitude of political conduct which is consistent with an immoral life. We cannot, however, avoid observing, that these were points in the character of Mr. Finley, which serve greatly to distinguish him from many of those hardened criminals whose lives are forfeited to the justice of their country.

The following letter written five days before his death, to a lady who had promised to be a benefactress to his widow, will, no doubt, be acceptable to our readers. It will, in some degree, shew the state of his mind at that period.

"MADAM,

"WHILE time is yet allowed me, I beg leave to return you my most grateful thanks, for the kind interest you have been pleased to signify you shall take in the welfare of my unhappy disconsolate wife and unfortunate infant; and as the Almighty has already been pleased, in his great mercy, to raise up other unexpected kind and benevolent friends as well as yourself, who have promised to remember the widow and the fatherless, I bequeath them to God's providence and those worthy humane friends, in full confidence that they will meet with assistance and aid in the hour of need. I have very great reason, and am indeed most thankful, that the Almighty has been pleased to allow me an unexpected prolongation of life, to enable me to prepare for another and a better world; and I am well convinced it will give you satisfaction, Madam, to know, that I now look forward to the day which shall terminate my trials in this world, with a full trust and belief, that I shall be pardoned and accepted by the Almighty, through the merits and mediation of our blessed Redeemer Jesus Christ: I owe this happy state of mind, under divine agency, to the interest that excellent man, Mr. —, has taken in my eternal welfare, and

the unremitting attention and instructions I have received from that truly pious and worthy divine Mr. ——: they surely will have their reward. That the Almighty may bless you, and have you in his holy keeping, is the earnest prayer of,

MADAM,
Your grateful, obliged, and obedient servant,
F. FINLEY."

*Saturday Evening,*
*Feb. 5, 1803.*

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To the Editor of the Christian Observer.

SIR,

If the following account of the death of a nameless negro be entitled to admission in your Obituary, your readers will find in it one more proof of Christianity's high price, under all the depressing ills of humanity.

I am, sir,
Your very humble servant,
EDWARD WARD,
Late Chaplain of his Majesty's ship Sans Pareil.

*Lamb's Conduit-street, No. 40,*
*Feb. 24, 1803.*

It was on Good Friday, in the year 1801, after performing divine service on board the Sans Pareil, then lying at anchor in Port Royal harbour, Jamaica, I was returning to the Admiral's Penn by way of Greenwich. A sufficient number of carriages not having been provided for the party with whom I came on shore, I agreed, with a much valued friend, to go in quest of that which was usually stationed at some little distance from the landing place. The man, however, to whom it was entrusted, was, on that occasion, from home: the door of his apartment, which was on the first floor of a neighbouring building, was shut; and no answer being returned to repeated calls, we were about to leave the place, when a faint low moan caught our attention—we stopt:—after an interval it was again heard, and evidently came from a quarter near us and beneath us. We soon traced it to its source; and in the back part of the building, on the ground floor, we found an elderly negro, very meagre and emaciated, stretched upon some boards. His appearance confirmed what he told us, that he was in the extreme state of wretchedness. The little history we collected from his broken, and often scarcely audible account, was to the following effect:—"He was a free man; and had been a soldier in the British service. He had fought our battles in America, in the course of which he had received two wounds, one in either leg, which had materially crippled his exertions. At the conclusion of the war his discharge had been granted, and since that period he had worked in various places as a labourer, till within three weeks of the time, when this conversation took place. Then sickness and age had deprived him of the remains of strength his wounds had left him; his labour had been found deficient; he had been turned adrift; no fresh employment was to be obtained; and no prospect presented itself but that of perishing by hunger. He had then been nearly three days without food."

I hope I need not say, that his pressing wants were relieved by those, whom his moans had called to his side, and that the evil day of famine was removed to a greater distance. But I wish I could describe the overflowings of thankfulness, with which the poor creature was affected at a relief so unforeseen.

While his heart was thus melted, the opportunity, I thought, of directing his views to the author and giver of all goodness was not to be lost. I begged him, in the plainest language I could use, "to address his thanks to his real benefactor, to God Almighty, who had contrived this unexpected succour, and made us the instruments of his own gracious purpose. And I added, that if he had ever heard the name of the Saviour, it ought to make a more affecting and lasting impression on his mind, that this relief was dealt out to him on the day when the Son of God suffered so much to relieve us all from that misery, with which no human woes could bear comparison."

While I spoke, he wept like a child; but they were not tears of bitterness, a ray of cheerfulness beamed through them; they were those tears which are apt to flow, when others speak kindly of those we love.

When I had finished my little exhortation, he took me affectionately by the

hand, and pressed it to his lips, and said in his broken dialect—" Tankee, my good massa, tankee more for this: Jesus is my Saviour and my God: him keep me in all my sickness; and Jesus make me no fear death."

In three days more this counterpart of Lazarus breathed his last; and I think we need not doubt, the same attendant spirits conveyed that part, which could not die, to the same blessed abode.

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December 18, in the College at Ely, Catharine, the deeply lamented wife of the Reverend George Downing, Prebendary of that Cathedral, and the pious mother of five children, two of whom only have survived her. Her constitution, naturally weak, sunk under the pressure of severe domestic trials, which she received with humble resignation, and sustained with unshaken fortitude of mind, neither suffering in herself, or in those around her, a syllable that indicated discontent with the allotments of the all-wise and all-gracious Disposer of events. Of this lady it may be said, that she " walked in all the ordinances of the Lord blameless." Her death was calm and peaceful, and her last hours were spent in prayer, and in blessing those around her. The domestic trials alluded to above, were these: After having mourned the loss of some near relations, her maternal tenderness was excited by the almost sudden death of an *only* son, whose life fell a sacrifice to his active exertions, (as lieutenant of the London and Westminster Light Horse Volunteers,) in quelling the riots in the autumn of 1800: this heavy affliction was followed by another equally distressing, the death of an amiable daughter, whom grief for the death of her brother, brought to an early grave. But they are now, it is hoped, united on that heavenly shore, where public tumults and private griefs can never disturb them more.

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## DEATHS.

Lately at Bath, James Chamness, Esq. of Twickenham, Middlesex, supposed to have been one of the richest commoners in England.

Lately, at Great Oakley, Essex, the Rev. John Townson, Vicar of Normanton, in Yorkshire.

At Homerton, in the 72d year of his age, Charles Townsend, Esq.

In Salter's-Hall Court, Cannon Street, Gilbert Thompson, physician, aged 76.

At Canterbury, in her 91st year, Mrs. Mantell.

At Counde Hall, Salop, at an advanced age, Henry Crepett Pelham, Esq.

At Oporto, John Whitehead, Esq. in the 76th year of his age; 47 years his Majesty's Consul at that place.

Suddenly, Mrs. Hake, wife of the Rev. A.D. Hake, of Peterborough.

At Grenada, the Hon. George Vere Hobart, late Governor of that island.

At Droxford, suddenly, after a hearty supper, Mrs. Rogers.

Lately, at Huntley Hall, Staffordshire, aged 81, Philip Bulkeley, Esq.

January 16. The Rev. Henry Heathcote, Rector of Walton, near Liverpool.

December 23. Aged 83, the Rev. Benjamin Rogers, Vicar of Seagry, Wilts.

December 27. Mrs. Malyne, wife of the Rev. Mr. Malyne, of Eye, Norfolk.

December 31. At Ham, Sir William Parker, bart. Vice-Admiral of the Red.

January 1. In his 80th year, John Bagnell, Esq. of Earley Court, Berkshire.

Same day, at Beacon Hill, Mrs. Billingsley, relict of the Rev. Philip Billingsley, rector of Brewington, Oxfordshire.

January 2. At Twickenham, in his 81st year, Sir Richard Perryn, Knt. late one of the Barons of the Exchequer.

Lately, while on a journey, the Rev. Robert Hemington, rector of Thorp Arch, Yorkshire.

On Sunday forenoon, January 30, at the Presbyterian Chapel, in Leominster, when the Rev. William Lewellin was about to conclude his discourse, he stooped forwards, and expired without a groan.

Lately, the Rev. Mr. Bathurst, Vicar of St. Margaret's, Rochester, and Minor Canon of that Cathedral.

Lately, the Rev. John Twells, Rector of Caston and Rockland All Saints, in Norfolk.

Lately, the Rev. Turner Edwards, Vicar of Oswestry and Llansilin, and one of his Majesty's Justices of the Peace for the county of Salop.

January 17. At Ramsey, the Rev. Thomas Whiston, Rector of Stoke Ferry, in Norfolk.

January 21. At Clirow, Radnorshire, the Rev. Edward Edwards, Archdeacon of Brecon, Vicar of Clirow, and of Llanvaile, in Breconshire.

January 22. In Holles Street, Cavendish Square, aged 76, Mrs. Byde, mother of Colonel Byde.

January 25. Suddenly, at Bristol, Lieutenant Colonel Hawley, of the King's Dragoon Guards.

January 28. At his apartments in Greenwich Hospital, in his 82d year, Capt. Thomas Allwright.

January 29. At his apartments in the British Museum, the Rev. Richard Penneck, Rector of Abinger, in Surry, and of St. John's, Bermondsey.

In the night of the 18th of January, Edward

Greathead, Esq. of Udden's House, in Dorsetshire. He retired to bed with no symptoms of ill health, and was found by Mrs. Greathead lying by her a corpse.

Lately, the Rev. Mr. Favell, Vicar of Alconbury, Huntingdonshire.

January 17. At Huntingdon, in his 75th year, the Rev. Robert Hodson, M. A. rector of All Saints, and Vicar of St. Mary's, Huntingdon; Rector of Offord Cluny, in the said county; and Prebendary of Lincoln.

At Chichester, Captain John Bridgewater, in the 70th year of his age.

At the Archbishop's Palace, Canterbury, the Rev. William Gregory.

At Greenock, aged 83, Mr. Alexander M'Donald, who has been styled the Father of the Fishery in that quarter.

At Maynooth College, Ireland, the Rev. Peter Flood, D. D. formerly Professor of Theology in the University of Paris, and Joint Superior of the Irish Seminary.

In the City Chambers, J. Vaughan, Esq. late Banker in Cornhill.

February 3. At Chester, aged 84, Mrs. Conway Hope, Widow of the late George Hope, Esq.

Same day. At Goring Heath, in Oxfordshire, the Rev. J. Lichfield, B. D. Rector of Aston Tirrold and Tubney, Berkshire.

Lately, in Benson Street, near Gloucester, Lady Ann Benson, Relict of Dr. Benson, late Chancellor of that Diocese.

Feb. 4. The Rev. Samuel Greame Marsh, Vicar of Manuden, Essex.

At Bletchingdon, Oxfordshire, the Rev. Dr. Bracken, Rector of that Parish.

February 6. Ralph Harrison, Esq. Durham. He was found dead in his bed, to which he had retired the preceding evening apparently in good health.

February 8. At Hodcott, Berkshire, in his 85th year, John Head, Esq. many years one of the Deputy Lieutenants for that County.

At Bath, Captain Chilcot, of the Navy. He came from Windsor the preceding day in apparent good health.

Lately, suddenly, the Rev. John Durant, of Hagley; a very active Magistrate for the Counties of Worcester, Stafford, and Salop.

Lately, at Metz, Elizabeth Adam, aged 105 years. She was for 78 years the wife of Conrard Preis, who, at the age of 109 years, still survives her.

Lately, at Sidmouth, of a decline, the Rev. John Barton, Rector of Sunning, Berks, and of Chiddingfold, Surrey, and lately installed one of the Prebends of Canterbury.

Lately, after an illness of twenty-four hours, the Reverend John Suckling, Rector of Shipmeadow, son of Robert Suckling, Esq. of Woodton-Hall, in Norfolk.

February 22. In Greek-street, Soho, in his 84th year, General Edward Maxwell Brown, Colonel of the 67th regiment of foot.

February 23. At Lambeth, the Reverend Dr. Pearce, Sub-Dean of the Chapel Royal.

February 10. At Longcroft-hall, in Staffordshire, the Reverend John Arden, M. A.

Lately, at Mount-house, Glamorganshire, aged 74, William Hurst, Esq. one of the Deputy Lieutenants, and a Justice of the Peace for the Counties of Monmouth and Glamorgan.

March 5. The Reverend Mr. Peachy, Chaplain to the Duke of Cumberland.

March 7. At Bengeo-hall, Herts, aged 78 years, Thomas Proctor, Esq. an eminent Porter Brewer.

March 7. At his house in Cleveland-square, his Grace the Duke of Bridgewater. He has left behind him an immense fortune. The Dukedom is extinct.

Lately, in his 83d year, the Reverend George Carr, M. A. Rector of Swannington, in Norfolk, and formerly Tutor of Trinity-hall, Cambridge.

Lately, at Norwich, the Reverend Samuel Burrough, Rector of Haveningham, Horham, and Ashby, in Suffolk.

March 3. At Cortachy, in Scotland, the Right Honourable the Earl of Airly.

March 4. After a lingering illness, the Reverend William Lardner, a Minor Canon of Canterbury Cathedral, and who had lately been presented to the Vicarage of Seasalter, and Curacy of Whitstaple.

Last week, at Islington, William Young, Esq. Brewer. His death so deeply affected his father, John Young, Esq. of Clapton, that he survived him only three days.

March 9. Mrs. Anna Maria Shipley, daughter of the Honourable George Mordaunt, and widow of Jonathan, Bishop of St. Asaph, in her 87th year.

Same day, in his 78th year, the Right Honourable General Warde, Colonel of the 4th regiment of Dragoon Guards.

Same day, aged 85, the Reverend Dr. Casberd, fifty-seven years Vicar of St. Augustine's, Bristol.

March 15. At Old Brentford, in his 85th year, Mr. Thomas Trump, who carried on the business of a Brewer for near sixty years.

At Clapton, aged 70, Miss D'Augilar, Daughter of Diego D'Augilar, Baron of the Holy Roman Empire.

At Reigate, Surrey, Mr. George Vaux, in the 82d year of his age.

Mrs. Anne Butler, Wife of the Reverend Weeden Butler, of Chelsea.

In George-street, Hanover-square, aged 73, Mrs. Lowth, relict of the late Bishop of London.

Mr. G. Vore, of Sutton, Cheshire; he was walking up Cornhill, in perfect health, when he dropped down, and expired soon afterwards.

At Stoke Newington, the Reverend Lewis de la Chaumette, one of the Ministers of the French Church in Thread-needle-street.

At Groton, Miss Mumford, aged 23, Daughter of Mr. Mumford of Bricet. The deceased, in a fit of laughter, broke a blood-vessel, and expired a few minutes after.

At York, Mrs. H. Egerton, Widow of the Archdeacon Egerton.

# ANSWERS TO CORRESPONDENTS.

*Having been obliged to omit the Answers to Correspondents at the Close of last Month, we are greatly in Arrears with many of our Correspondents.*

THE communication of SINCERUS seems well intended; but a regard to his reputation, as well as to our own, forbids its insertion.

We must again refer T. B. for a solution of his doubts respecting the Third Article, to the Authors mentioned in our reply to his former Letter, (see Answers to Correspondents for December last,) to whom may be added *Bishop Burnet*. T. B. calls *Usher* and *Pearson* "old and obsolete writers;" but they are not so old, of course not so obsolete, as the article in question: if they cannot satisfy him, we have no hope of succeeding.

We cannot with propriety engage in the undertaking proposed to us by STEPHEN; but we shall be ready to recommend the plan so far as it may appear to us to deserve, if entered into by others.

We beg to assure a Corres pondent, whose name we again suppress, that he has mistaken delay for breach of promise.

We thank R. B. for his paper, but we must decline admitting it.

We have received from SECTARIUS PACIFICUS a Second Letter, still more angry than the first. We had some intention of inserting it with annotations, but one of our number more considerate than the rest, read to us, in an audible voice, the following authoritative sentence—"*Make no friendship with an angry man, and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul.*" His comment upon the passage was quite decisive. "If there be a danger of infection from contracting a frendship with an angry man," said he gravely; "the danger is increased in the case of those who debate with him."

JUVENIS ought to have translated his long quotation.

Would B. V. think himself justified in withholding Christian burial from *adults* who had been baptized by dissenters? His reply to this question will be an answer to his inquiry respecting children similarly circumstanced.

We are obliged to CLERICUS NORTHAMPTONIENSIS for his correction, and should we find him right, shall avail ourselves of it.

R.'s extracts from Cowper's Letters; T. on Evans's Sketch; PHILADELPHOS on the Monthly Review; C. on virtue and vice; AGNOTIS, E.; H. N.; C. R. C.'s remarks; S. K. S.; T. C. A. B.; AMICUS; and A. S. have come to hand.

CLERICUS; A CURATE OF THE SOUTH; I. M.'s Geological Essay; W. R.; the answer of T. S. to a *Serious Inquirer*; B. T.'s numerous and valuable Communications; and C. L. will obtain as early an insertion as possible.

We are sorry that K. R.'s paper came too late for insertion in the present Number: it will appear in the next.

ZELOTES; O. U. I. on Dr. Paley; JOHN on BAPTISM; A. A.'s Criticism; CLERICUS JUVENIS on Rom. vii. will find admission.

R. I.'s Ode to *Sleep* and the Ode to Spring, will not suit our work.

We wish that ANTIPELAGIUS had pointed out the particular passage in *Brewster's Secular Essay* on which he founds his remarks.

SIMON forgot to pay the postage of his letter.

The Letter of PETTICULUS on *perfumes*, does not smell of the lamp.

We thank C. O. T. for his hints, as well as for his paper which will appear.

We do not think that H. O.'s Critical Illustrations are satisfactory. His censure of a passage in our first Volume is just, and will be attended to.

J. G.'s paper is left at the Publisher's.

We feel ourselves called upon to apologize to many valuable Correspondents, for the delay which has occurred in the insertion of their pieces, and which, owing to the narrow limits of our work, has been absolutely unavoidable.